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LIGOURI.

The Roman Church is not to be held responsible for whatever opinions even its learned and eminent members may entertain. Consequently, when a quotation is made from some doctrinal or devotional book, it does not follow that the opinion or practice therein set forth is part of the Roman system.

This is a rule applicable to all Christian bodies. And yet, holding the Roman Church strictly to her own principles, her responsibility for the published utterances of her own members is far more definite than that of any Protestant denomination. Rome has her Index Expurgatorius, and it is to be presumed that any book not placed on that list she does not condemn, but allows to be read. If, therefore, any person of note in that Church publishes some extravagant doctrines or devotions, and the book becomes widely circulated and read without the censure of the Church, there is here an implied endorsement of the contents.

But there are certain methods by which the Church of Rome gives her highest and most unqualified endorsement to certain books of doctrine and manuals of devotion, avowing the responsibility, and pronouncing anathema upon those who dispute the same. Among these methods is the act of canonization.

The process is as follows: A person is supposed to have lived a holy life, and to have taught doctrines or pious precepts in accordance with the standards of the Church. He is dead, and it is said that miracles have been wrought, either while living, or at his tomb, or by his relics. Upon application by the friends, relatives, or members of the same monastic order, inquiry is made into the facts of the case, and upon a satisfactory report, the Pope permits the person to be called *beatus*, or blessed. His image may be placed upon certain altars, within the limits of certain dioceses, and a peculiar kind of worship by prayers, masses, etc., is allowed. This is beatification. Fifty years after the death of the beatified, he may be canonized or exalted to the dignity of saint. In order to which, it must be shown that the candidate has performed at least two miracles, which must stand the test of a rigorous examination. Then testimony must be brought forward as to the holiness of his life, and lastly as to the accordance of his teachings with the doctrines of the Roman Catholic Church. To these several points the most rigid tests are said to be applied by a congregation of cardinals and prelates. The applicants appoint a counsel to argue the claims of the beatified to canonization, and the cardinals appoint a counsel called Advocatus Diaboli, who is to oppose the former by every possible argument. If the beatified passes safely through this ordeal, he is pronounced by the College of Cardinals as worthy of canonization. The Pope then reviews the testimony, and if satisfied, the ceremony, at which the Pope himself officiates, is performed with great pomp at St. Peter's. A bull is issued, in which the highest sanction the Church

of Rome can bestow is given to the saint's purity of life and orthodoxy of teaching. The Church pronounces anathema upon those who call either in question. The seal of infallibility is placed upon his teachings, as being in perfect accordance with those of the Roman Church.

There can be no question about responsibility here. If we take up a book written by the canonized, we know that every line of it has been read and scrutinized, and by the highest authority in the Church of Rome declared to be the teaching of the Church itself. Whoever disputes it, "anathema sit."

But if a higher sanction to the character and writings of a saint could possibly be given, it is when the saint is made Doctor. By his canonization the Church of Rome officially declares that there is no error in his writings. But when he is made Doctor, not only is there no error, but the confessor *must be guided by his teachings.*

We have now shown where, beyond the possibility of question, the actual doctrines of the Church of Rome may be found. We will now see what kind of doctrine the Church of Rome holds, requires to be taught in the confessional, and pronounces anathema upon whomsoever doubts or denies.

Alphonso de Liguori was canonized in 1839, and made Doctor within a few years (we are under the impression that it was in 1876). We do not know that his personal piety has ever been called in question. He probably never had occasion to avail himself of the license which his own teaching allowed. The present Pope has recently stamped the seal of his own approval upon Liguori's teaching. In a letter to some Redemptorist fathers (of which Society Liguori was the founder), Leo XIII., expressing his approval of their translation of this saint's works, says: "These writings have been spread throughout the whole world, with the greatest profit to the Christian cause, and it is to be wished that they should become still more and more popular, and be placed in the hands of all. For with the greatest skill he directed and promoted the moral training of all, and they may be all perused by the faithful without any danger of stumbling."

We will now lay before our readers some specimens of the doctrines and principles of this authorized teacher:

"When you are not asked concerning the faith, not only is it lawful, but more conducive to the glory of God, and the utility of your neighbor, to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good" (Moral Theology, vol. ii., n. 14, p. 117). "It is lawful to induce another to commit a less evil, that he may be impeded from a greater" (vol. ii., cap. 3, n. 77). "Note here the thirty-seventh proposition of Innocent XI., which said: 'Domestic servant men and women can steal from their own masters, for the purpose of compensating themselves for their own labor, which they judge to be greater than the salary they receive.'" "A servant can, according to his own judgment, compensate himself for his labor, if he, without doubt, judge that he was deserving of a larger stipend" (vol. iii., n. 524, p. 246). "A confessor can affirm, even with an oath, that he does not know of a sin heard in confession, understanding that he heard it as the minister of Christ, and not as a man, as St. Thomas Aquinas, 2, 2, 9, 70, art. 1, ad. 1, Lug. disq. 22, teaches," who, however, n. 75, explains, in another manner, the words "he does not know it," through "a knowledge which may be made use of for the purpose of answering" (vol. ii., n. 163, p. 319). "A poor man, absconding with goods for his own support, can answer the judge that he has nothing" (vol. ii., n. 158, p. 321). "It is asked whether an adulteress can deny adultery to her husband. If sacramentally she confessed adultery, she can answer, I am innocent of this

crime, because by confession it was taken away" (vol. ii., n. 162, p. 322). On Oaths, Liguori, in considering the question whether "he who swears without the intention of binding himself, is under an obligation to keep his oath," answers, "Such an oath is not a true oath, both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self, and because an oath follows the nature of the promise which it confirms, as is certain from Busenbaum. But a promise without such an intention is not indeed a promise, but a mere purpose; therefore, the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void. But if no oath exists, there is no obligation of fulfilling that oath" (vol. ii., p. 330). Again, he says: "He who hath sworn to a judge that he would speak what he knew, is not bound to reveal concealed things" (vol. ii., p. 340).

We add to the above a few examples copied from Dr. Littledale's late work:

"Now he (Liguori) says, for example (1), that the actual assassins of a man are not equally guilty with their instigator, whom he admits to incur excommunication (Theol. Moral, iv. 364); (2) that if A. murder B., in order that C. may be suspected of the murder, and thereby suffer loss of any kind, A. is not bound to make C. any compensation, unless he be a 'worthy' person (iv. 587); (3) that if a clerical adulterer be caught by the husband, he may lawfully kill the husband, and does not incur any 'irregularity' [disability for clerical office] thereby, provided his visit was secret, so that he had a reasonable expectation of escaping detection, though, if he have openly braved the danger, he does incur irregularity (iv. 398); (4) that an adulteress may deny her sin on oath, either by saying that she has not broken the marriage tie (since adultery does not void it); or, if she have gone to confession, that she is innocent of the sin because it has been washed away by confession; or again, that she has not committed it, *e. g.*, so as to be bound to acknowledge it (iv. 162); (5) that a man may swear aloud to any false statement, provided he add some true circumstances in an undertone, unheard by the bystanders (v., 168); (6) that it is lawful to swear to a quibble, or to perjure one's self before a judge, if any great loss or inconvenience would follow to a witness from speaking the truth (iv., 151–6); (7) that a nobleman, ashamed to beg or work, may steal to supply his needs, if he be poor" (iv. 520). Further, Liguori republished, as a text-book, and dedicated to Pope Benedict XIV., the "Marrow of Moral Theology," by Busenbaum, the Jesuit, from which the following maxims are taken: 1. A very poor man may steal what is necessary for the relief of his own want; and what a man may steal for himself he may also steal for any other very destitute person. 2. Any one trying to prevent such a theft may be lawfully killed by the thief (tom. iii., lib. iii., par. 1, tract 5, C. I.).

Here, then, is the authorized teaching of the Roman Church—here the moral principles to which the confessor is required to conform. We ask, then, what weight, in view of this, can any argument of a Romanist in favor of his religion have? The blare and blaze of pomp and ceremonial, lofty cathedrals, huge colleges and schools, and monasteries and convents—all these are obscured by the black cloud of the "moral theology" which excuses or justifies the violation of every one of the Ten Commandments.

But here is a point deserving the serious consideration of any person who proposes to set about the investigation of the claims of the Roman Church, and who may think, in pursuing the inquiry, of consulting Roman Catholic controversialists or their own writings: Suppose some person were to come to you and say, "I wish to hold a discussion with you. But in doing so, I wish you fully to understand that I believe it right to cheat, to lie, to misquote authors, and hold myself justifiable in taking a solemn oath to verify my false statements." Would you not turn such a one from

your house? Would you hold a moment's serious discussion with him on any subject of importance? And yet this is the actual position of any intelligent champion of Romanism. For Rome has beatified, canonized, made a Doctor of, and in every possible way adopted and approved the teachings of one who justifies equivocation, falsehood, perjury, besides adultery and murder. And in doing this, Rome has authorized its champions to resort to any means, no matter how base, to accomplish their ends.

The question may then be asked if such morals are officially and authoritatively sanctioned by the Church of Rome, how are we to account for the unquestioned piety of such persons as à Kempis, Fenelon, and others of both sexes, whose names are revered throughout the world for their sanctity? And how are we to account for the undoubtedly pious lives of many in all ages, stations, and nations in that Church? The reply is that the moral theology of Liguori is not the *public teaching* of the Church of Rome. The clergy have no desire or disposition to preach it. They would not dare to preach it. In fact, this is one of the peculiarities of the Church of Rome. It has two religions—one for the world and the other for the Church; or, as has been said, one for the laity and the other for the clergy. So that, while preaching and exhortation and devout reading may inculcate a high degree of sanctity, and the fruit of that teaching may be manifest in holiness of life, and such persons at the confessional may have no occasion to take benefit of Liguori's casuistry, and consequently may remain ignorant of the esoterics of Rome, yet for all that, here in Liguori's writings, is the guide for the confessional, a guide which *must* be followed when the case of the penitent calls for the application of the rules therein set forth. In fact, we have known this reply to be made when Liguori's theology has been laid before a Roman Catholic well versed in the theology of his own Church—"This is not for publication; this is not for general circulation; it is for the guidance of the clergy in the confessional." And here is where the power of the Roman Church for good or ill lies; not in her pulpits, not in her devotional readings, but in the confessional.

COUNCILS,

ŒCUMENICAL AND OTHER.

We are asked about the Œcumenical Councils—how many were there, and why some so called are rejected by the English Church, but recognized by the Greek and Roman, and some acknowledged by the latter only.

Church councils are (1) Diocesan; or (2) Provincial, being the united council of the several dioceses which compose a province; or (3) Œcumenical, sometimes written Ecumenical, being a council of the whole Church throughout the world.

An œcumenical council could be held only when all branches of the Church recognized and were in communion with each other. The English Church and its descendants acknowledge six councils only as œcumenical. The Greek Church acknowledges seven. The Roman Church, claiming for itself to be the whole and only Church in the world, claims that its own general councils are œcumenical.

The six Councils recognized by our own Church as œcumenical are those of Nice, A. D. 325; Constantinople, 381; Ephesus, 434; Chalcedon, 451; Second Constantinople, 553; Third Constantinople, 680. But as of the above the fifth was but a supplement

of the third, and the sixth a supplement of the fourth, the whole six are frequently considered as but four.

The questions settled by these Councils were mostly points in the doctrine of the Trinity. It is to be borne in mind here that the question asked of the representatives of the various parts of the Church throughout the world therein assembled, was not *what is your opinion*, or how do you understand the Scriptures on these points, but *what has been the doctrine held in your branch of the Church from the beginning?* Thus the decision finally reached, instead of giving us merely the private opinion of the majority of those composing the Council, is the placing upon record *the fact* that such and such doctrines were held by the Church in its various branches from the beginning. We have, in the decisions of these Councils, the practical application of the rule "Quod ubique, quod semper, quod ab omnibus creditum est."

Hooker says: "There are but four things which concur to make complete the whole state of our Lord Jesus Christ: His Deity, His manhood, the conjunction of both, and the distinction of one from the other being joined in one. Four principal heresies there are which have in those things withstood the truth: Arians, by banding themselves against the Deity of Christ; Apollinarians, by maiming and misinterpreting that which belongeth to His human nature; Nestorians, by rending Christ asunder and dividing Him into two persons; the followers of Eutyches, by confounding in His person those natures which they should distinguish. Against these there have been four most ancient general Councils: the Council of Nice, to define against Arians; against Apollinarians, the Council of Constantinople; the Council of Ephesus against Nestorians; against Eutychians, the Chalcedon Council."

In addition to the six above-named Councils, a seventh is recognized as œcumenical by both the Greek and Roman Church. But it was for a long time rejected by both. It was eighty-two years before the Eastern Church, and about 550 years before the Western or Roman Church, acknowledged its authority. That Council authorized the offering of an inferior worship of the images of Christ and of saints and holy men. Fifteen Councils more are generally recognized as œcumenical in the Roman Church; but some of her best writers differ as to the exact number.

As the decisions of the six Œcumenical Councils are not the mere expressions of the opinions of the members individually, but set forth the doctrines which the Church universal received, so the authority of their decrees rests upon the acquiescence of the Church throughout the world. Says Canon (afterward Bishop) Wordsworth: "The definitions of General Councils thus sanctioned, become conclusive evidence of the sense in which the traditions of the Universal Church have explained the Holy Scriptures, of what have been believed everywhere, always and by all Churches. It is this acquiescence which gives to the proceedings of a General Council its authority. A Council in which any Bishop who presents himself is entitled to a seat, is in one sense general, but its decisions and definitions have not the authority of the Church until they have been received by the Church; so that until then it is not in the highest sense General or Œcumenical."

If none were to reprove the vicious excepting those who sincerely hate vice, there would be much less censoriousness in the world.

THE RUBRIC AFTER THE CONFIRMATION OFFICE.*

[Concluded.]

There are many passages in the New Testament which are generally held to relate to Baptism, but the meaning of which is not plain, as the sacrament is now administered. Some of these, at least, are readily understood, when we reflect that the complete sacrament included what is known to-day among us as a separate rite under the name of Confirmation; but which the Greek Church still administers as a part of the Sacrament of Baptism.

Our own writers are accustomed to apply the terms "unction," "sealed," "anointed," etc., to the rite of Confirmation, in the following passages among many others. "Now He which establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. i. 21, 22); "In whom after that ye believed, ye were sealed with that Holy Spirit of promise," etc. (Eph. i. 13); "Ye have an unction from the Holy One" (1 John ii. 20). Other familiar texts might be added where the words χρῖσμα, σφραγίς, and their cognates, occur.

The Greek Church, retaining these Scripture words to express the rite known among English-speaking people as "Confirmation," finds no difficulty in understanding many passages which puzzle the ordinary Protestant reader of the Scriptures who knows nothing of Confirmation, when he undertakes to refer them to Baptism as now administered.

There are certain places where the sacred writers appear to speak of Baptism as a completed sacrament, by using such terms as suit the particular purpose in hand; some of which refer to the ablution by water, and others to the laying on of hands. As a single sacrament, consisting of two parts, we may apply to it Calvin's expression ἓν διὰ δυοῖν, though in a somewhat different sense. Occasionally both parts will be spoken of as in 1 Cor. xii. 13, "By one Spirit are we all baptized into one body." But in other cases we find what is now called Confirmation, referred to as though it included the whole. Thus in Heb. vi. 4, etc., we find φωτισθέντας, in a passage which the Fathers and most moderns agree in interpreting of Baptism. "It is impossible for those who were once *enlightened*, . . . and were made partakers of the Holy Ghost," etc. That is, they would speak of the completed Sacrament of Baptism either as "washing," or by some term expressing the use of water; or as "anointing," or by some word expressing the laying on of hands. Just as we may use the terms "breaking of bread," or "cup of blessing," to signify the Sacrament of the Lord's Supper.

By keeping this in mind, the meaning of many passages in the Epistles will be clear.

In the article on Baptism in Smith's Dictionary of the Bible, there is an interesting notice of Confirmation, which is pertinent to this part of the subject before us. We are there told that originally imposition of hands followed immediately on Baptism, so closely as to appear part of the ceremony. This is clearly stated by the early Christian writers; and hence the names σφραγίς, χρῖσμα, *sigillum*, *signaculum*, are applied to Baptism as well as to imposition of hands. Whether it were an infant or an adult that was baptized, Confirmation and admission to the Holy Communion immediately ensued. This continued to be the

* A Paper read before the Clericus of Queens county, L. I.

general rule of the Church down to the ninth century, and is the rule of the Eastern Church to the present time. The way in which the difference in practice between East and West grew up, was the following.

It was first usual for many persons to be baptized together at the great festivals of Easter, Pentecost, and Epiphany, in the presence of the Bishop. The Bishop then confirmed the newly-baptized, by prayer and imposition of hands. But by degrees it became customary for presbyters and deacons to baptize in other places than the Cathedrals, and at other times than at the great festivals. Consequently it was necessary either to give to presbyters the right of confirming, or to defer Confirmation to a later period, when it might be in the power of the Bishop to perform it. The Eastern Churches gave the right to the presbyters, reserving only to the Bishop the composition of the chrism with which the ceremony is performed. The Western Churches retained it in the hands of the Bishop.

Tertullian says that it was customary for the Bishop to make expeditions (excurrat) from the city in which he resided to the villages and remote spots, in order to lay his hands on those who had been baptized by presbyters and deacons, and to pray for the gift of the Holy Ghost upon them (Cont. Lucif. iv.).

The result was that in the West men's minds became accustomed to the severance of the two ceremonies which were once so closely joined, the more as it was their practice to receive those who had been heretically or schismatically baptized, not by rebaptism, but only by imposition of hands. By degrees the severance became so complete as to be sanctioned and required by authority.

After a time this appendix, or supplement to the Sacrament of Baptism, became itself erected into a separate sacrament by the Latin Church.

The above representation of the Rev. F. Meyrick brings out very clearly the manner in which Confirmation became separated from the other part of the Sacrament of Baptism, and is valuable for our present purpose. Yet the view taken in this paper is that Confirmation was originally more than a "supplement" or "appendix" to Baptism, as the beginning of the quotation seems to confess.

It is hardly necessary to do more than refer to the fact that the rite of Confirmation was lost by many Churches at the time of the Reformation, with the loss of the Episcopate. In some, however, as in the Lutheran Church, it was retained in form, and continues to this day.

The care taken by the Apostles to send two of their number to Samaria to confirm those baptized by Philip the deacon, indicates that an importance, not inferior in degree to that attaching to the administration of Philip, was connected in their minds with the laying on of hands. A remark by the commentator already quoted is entitled to consideration on this point.

In the earlier days of the Church, when thousands connected themselves with it at the same time, the act of baptizing and confirming so many would have encroached too much upon the time of the Apostles, and therefore only the laying on of hands, as a means of imparting the Spirit, was performed by them. When the act of Baptism by water thus appeared dissociated from the Baptism of the Spirit, it held the position which Infant Baptism now holds.

There was then, as now, Baptism by water, wherein is the potentiality of spiritual life, instruction in the faith, and then the impartation of the Spirit

in what is known as the rite of Confirmation, when potential life becomes life actual, and childhood in the kingdom of God is merged in manhood in Christ Jesus. This can only be when the understanding of the person baptized has become matured. The work of God in the soul, which is called Regeneration, must be furthered by the effort of the human will which is called Conversion. The process can attain its perfection only in a person possessed of understanding.

One caution is, however, to be given. It must be remembered that moral maturity is reached at a much earlier age than physical or intellectual maturity; and therefore Confirmation may be administered at an age when one is unequal, in other respects, to the responsibilities of life. Our Saviour went up to Jerusalem, at the Feast of the Passover, when He was twelve years old—only a year earlier than common with Jewish boys. But though He had reached moral maturity, He continued subject to His parents, increasing in wisdom (the knowledge which comes from experience, *σοφία*), and stature, and in favor with God and man.

During infancy, the faith of the parents or sponsors is reckoned as the child's. So Abraham's faith was reckoned to Isaac, and Isaac's faith was reckoned to Esau and Jacob, till they were so placed that each became individualized. Then Jacob accepted the covenant, and was made participant in its blessings; while Esau despised his birthright, and became an outcast.

From what has preceded, it appears that Infant Baptism is not defensible unless Confirmation be provided for when the infant shall have grown up. And our Office for the Baptism of Infants assumes this in providing godfathers and godmothers, who are sureties for the child "until he come of age to take" the promises "upon himself," and whose duty is to have the child prepared for Confirmation at that age. Baptism cannot be reckoned to the adult until by his own act he make it his own—in our Church in the rite of Confirmation; in other Protestant Churches by an individual confession of faith according to their several laws.

From the charge given to the sponsors at the Baptism of Infants, from the rubric at the end of the Office for the Baptism of those of Riper years, and from the rubric at the end of the Order for Administering Confirmation, the object of the Church seems to be to secure the administration of Baptism according to the apostolic and primitive manner; that being "born of water and of the Spirit," the Christian may receive the bread of life to the nourishing of the soul.

If the view of Confirmation here given be that of the Church, the rubric under discussion is not only justifiable, but necessary. It is not an arbitrary provision to secure submission to her authority on peril of losing the means of Grace which Christ has provided. It is not intended to keep persons away from the Holy Table, but to fit them to come to it. It sets forth Confirmation as an effectual means of preparing the soul of the recipient for worthy participation, by the use of those blessed instrumentalities which Christ has appointed, and His consecrated Apostles ordained. She must urge its necessity, and insist upon submission to it, as a part of the Sacrament of Baptism, to all those who have been providentially committed to her for instruction and ministration in the way of life.

2. But while the Church must bring all her authority to bear upon her children in order that they may be confirmed, if they would come to the Holy

Communion, it has been generally felt that, in her occasional opportunities for ministering to those who have not been providentially placed under her instruction, she must construe her charter in the large sense. They are, like her own children, sheep of the Good Shepherd, who are promised pasture. They are of the household of faith, though appertaining to another mansion. To meet them at the threshold with a requirement which, in the order of God's providence, they have never known as a condition precedent to receiving the Bread of Life, when they have already made such preparation as their circumstances admit, is to look upon the rubric as intended to bar the way to the Holy Table, instead of fitting men to come to it.

We know that while God has provided certain instrumentalities as channels of His blessings, He does not bind Himself exclusively to them. We can depend on His promises, and rely upon the means which He appoints; but we dare not venture to say that He has not other means of conveying His grace to the human soul. If those means have been made known to us and put within our reach, *we* are bound to use them if we would receive the blessing. But we cannot exclude from His mercy and acceptance those to whom, in the orderings of His providence, they have not been made known.

If we could be assured that persons who, unconfirmed, present themselves at the Holy Communion, had received the Holy Ghost, of which Confirmation is to us the official certification, we should feel like St. Peter at Cesarea, who asked of the brethren at Jerusalem "What was I that I could withstand God?" (Acts xi. 17.)

There are examples in Scripture, of Divine condescension to the ignorance and even stubbornness of men, which might be adduced to the discomfiture of extreme constructionists of the rubric. Our Lord himself (Matt. xix. 8) declares that in the Jewish law there was a temporary accommodation to the necessities of providential position and circumstances, in a matter quite beyond the pale of that in hand. As an extreme case of relaxation of the original law of creation, it may be cited to establish a principle of accommodation to the necessities of human imperfection, which, though liable to abuse, is not to be ignored.

It will be understood that it is cited only to show that the Gospel recognizes this principle of accommodation, by which an imperfect service, conscientiously rendered, may be accepted of God. And indeed if it were not so, who would not be condemned? It is not certain that our own Church, while we believe it to be nearest in organization and administration to the Apostolic and primitive, is not in some respects defective or redundant. But to the case in hand.

"For the hardness of their hearts," the Mosaic Law permitted the Jews to put away their wives. By God's permission they had long been living under the Patriarchal dispensation, and then in the abject slavery of Egypt. He condescended to meet the facts of their lives, their understandings, and their affections. He gave them a law which permitted divorce. But at the same time He kept before them the original law, in the fact that in the beginning, when He ordered human society, before the intrusion of sin—"He created them male and female"—one man, and one woman who was bone of his bone and flesh of his flesh. And in the course of nature they are still born in practically equal numbers. Nevertheless, while keeping before them the true law of marriage, He

condescended to the infirmities of their sinful state, and permitted a deviation from the law of nature, until the Messiah should come to restore all things.

Another instance is found in the case of Naaman, to whom the Lord showed signal mercy. After becoming a proselyte, he was still permitted to discharge his official duty to his royal master in the house of Rimmon. Being neither by birth nor training an Israelite, God accepted a service from him which would have been rejected if proposed by a Jew. The man offered a heart as right as his heathen education permitted. It was more than many a son of Abraham would do (2 Kings v.).

That God will have mercy upon whom He will have mercy, and will perform His good pleasure, though the regular instrumentality be not employed, was shown early in the wilderness wanderings. Certain men in the camp of Israel had been designated for office, but they had not presented themselves to be commissioned by the laying on of Moses' hands; and the Spirit of God came upon them without their submission to the rite (Num. xi.). Other examples will occur to the mind of the reader of the Scriptures, and need not be quoted.

But our own rubrics, already cited, assume that there is a fitness to receive the Holy Communion in certain cases where Confirmation has not been administered. A "readiness and desire to be confirmed," and the absence of the officer qualified to administer the rite; or the approach of death, are declared to be sufficient warrant for admitting one to the Eucharist. Where a fitness of soul may be presumed, and the failure to receive the official certification of that fitness is not one's fault, our Church expressly provides, in the case of her own children, that the Holy Communion shall be administered. She makes the fitness consist in substance; and the form is the certification of that fact. Hence at the time of the celebration she invites in terms of substance: Ye who do truly and earnestly repent you of your sins, etc.

Even if one be disposed to rest upon the letter of the rubric, the question as to the mind of the Church touching persons who, from other Christian bodies, present themselves at the Holy Table, must be answered by asking whether their reason for not being confirmed is such as should be considered valid under the circumstances? Or perhaps it would be better to put it this way, for then it would apply to the occasional cases of obstinacy that are met: Is the reason for their not being confirmed such as renders them unfit to receive the sacrament?

Of those who present themselves at the altar, it may be assumed that they have such preparation as God's providence has generally put in their power. If their Baptism is imperfect in form, according to our standard, it is not their fault. They have done according to their knowledge and ability. If the rite of Confirmation is unknown, or defectively administered, it cannot be charged to them. They have received their Christian birthright through the sacred channel of inheritance, just as we have. If we claim historic continuity, and a more perfect Apostolic order with its blessings, it is a cause of humble thankfulness, not of arbitrary exclusiveness.

If this Protestant Episcopal Church claim to be better equipped and more complete in her organization than other Churches, she is bound to be, and she can afford to be, more catholic, larger-hearted, more forbearing, more conciliatory. If she receive him who is weak in the faith, though perfect in forms, she ought not hesitate

to minister to him who is strong in the faith, though, for providential reasons, he be imperfect in forms. By such means she will be enabled to build up the walls of Zion where they are broken down, and commend Apostolic order where it is defective or unknown.

The result of these considerations is, that as the Church would fail in her duty if she did not insist on Confirmation before she permit those for whom she is responsible, and over whom she has authority, to participate in the Holy Communion ; so she would be inconsistent in her manner of using the ministry of reconciliation, if she repelled any who seek to avail themselves of that ministry to the best of their understanding.

The justification of the practice of administering to *all* who, not being "notorious evil livers," etc., present themselves at the altar, on the Invitation in the Communion Office, seems less necessary than justification of the rubric, with which the practice may appear inconsistent. Hence the chief stress has been laid on the importance of Confirmation, as Apostolic, Scriptural, primitive, and, until a comparatively late date, universal in the Christian Church.

[Written for The Church Monthly Magazine.]

EVENINGS WITH MY PARISHIONERS.

CHAPTER V.—WORKING WITHOUT A CHARTER.

In the introductory chapter I mentioned that the conversations I should report would not necessarily be with my parishioners at our evening gatherings ; but there were sometimes interviews 'by the wayside,' in the study, or parlor—sometimes with one or two, as well as with a number. As one of such occasional conversations is a comment upon a remark made at the meeting mentioned in the last chapter, I will give it here.

A prominent person in the congregation, for whom I had a high regard, and who was a Freemason, had returned from a seaside excursion. Meeting him in the street one day, as I was conversing with an occasional attendant upon our services, he gave me an account of his pleasant trip. He had spent several weeks in a rural neighborhood by the ocean, where the only religious services were those of an occasional Methodist preacher in a schoolhouse. At one such meeting the Communion was administered, and the usual invitation had been given to all persons in regular standing in any of the evangelical denominations. My friend accepted the invitation, and joined with the worshippers.

I made no comment whatever. For, to do justice to the subject at all, would require a longer time than was then at my disposal ; and I felt that in the presence of a third person the conversation would assume too much the form of a discussion. Another reason was that I wished from a principle, the correctness of which I knew he would not question, to lead him to a conclusion.

I was not long waiting for my opportunity. One day he drove to my door and invited me to take a turn with him for a few miles in the country. In the course of the ride I led the conversation to the subject of Masonry. I asked him if he was familiar with that interesting Masonic question which arose once between the grand lodge and some associations which claimed to be lodges. Finding that

he had never heard of the occurrence, I related it to him.

'For about ten years after the year 1828, a very strong opposition to Masonry prevailed throughout the country. You cannot have forgotten the Anti-Masonic excitement. The result was that Masonry fell into pretty general disfavor. Lodges were suppressed or suspended in most of the rural districts, and not unfrequently in the cities. In short, Masonry was pretty generally "under the ban."

'During this period there were, not unfrequently, Masons who would get together in a quiet way, and in their own houses hold private meetings, as on a larger scale they had been accustomed to do in former days. The regular lodges had been broken up or had died, and these were informal meetings of individual members, who wished to keep up old memories.

'The great excitement had in a measure subsided. In one place—in Louisiana I think it was—some of these Masons began to say to each other that they could see no reason why they should not extend the benefits of the fraternity. It was accordingly agreed to elect and initiate members. The due forms were observed in all particulars; the newly-elected were made acquainted with the passwords and grips, and as they passed from grade to grade with all the secrets of the society. But this was not all. These lodges thus constituted, established branches, but of course without the formality of a regular charter.

'In due time Masonry began again to show signs of life; old lodges were revived; new ones were established; and at length a convention of Masons was called, and all the lodges throughout the country were invited to send delegates. The convention met, and among others presenting their credentials were delegates from some of these lodges. The committee made a report declining to receive them. An appeal was made; but the convention sustained the committee, declaring these lodges to be no lodges, and even denying that the persons initiated could lawfully be recognized as Masons at all.'

My friend expressed himself highly interested by the narrative, and we at once entered upon a consideration of the merits of the case. I asked him his view about the justice of the decision. It was not until we had gone over the points in the case again and again, that he at length gave his opinion that the decision was a just one.

'But,' said I, 'how are you going to show that these men were not Masons? They had in good faith sought admission, they had taken the oath, and no doubt intended to keep it. There was therefore no defect in the matter on their part. On the other hand, the parties performing the initiation imparted the secrets of the order. What was the defect there?'

'The defect was,' said he, 'that the persons performing the initiation had never been authorized to do so.'

'I beg pardon,' I replied, 'but these lodges authorized them to initiate,'

'Yes,' said he, 'but these "lodges" were no lodges at all. They had no charter. The individuals composing them might in the first place have been members in good standing. But the Masonic order cannot allow members here and there and everywhere to initiate others and form lodges. Any society of any kind that would do that, would soon become an anarchy and go to pieces. And for that reason we allow no person to initiate others without authority, and recognize no branch as a lodge unless it obtains a charter.'

'You think, then,' said I, 'that some

regulation of this kind is necessary to the existence of any society whatever.'

'Certainly; a society could not exist and perpetuate itself without it.'

'Do you take another excursion to the seaside next Summer?' I asked.

He seemed surprised at the abruptness with which I changed the subject, but answered in the affirmative.

After a pause for a moment, he said 'Why do you ask?'

'Well,' I replied, 'I was thinking that perhaps if you attended the same place of worship, and they should invite you to the Communion again, it would be advisable to ascertain whether they were not "working without a charter."'

At this he laughed most heartily, but soon began in sober earnest to take up the consideration of the subject.

'You think, then,' said he, 'the Methodists are a lodge without a charter.'

'According to your own principles,' said I, 'and applying them to the Church as you would to any society. Let us try it and see. There was at first a Church. It had a regular order and method of propagating itself; branches being planted and the sacraments administered, not by any private Christians, but by those appointed and authorized to do so. Among other branches was the Church of England. The first Methodists were members of the Church of England. They formed a society and called themselves Methodists, which they had a perfect right to do. But when they transformed that society into a church, they did that which was contrary to all laws of the Church of Christ. They had no right to ordain either Bishops or Presbyters or Deacons, and those whom they claimed thus to have ordained had no right to administer the Sacraments. For if the Church is a society, there are certain principles on which its existence depends. Wesley understood this, and forbade the very course which his disciples pursued. All the sectarianism in the world is owing entirely to a disregard of the fact that the Church is a society with law and order. If one Christian has the right to administer the Sacraments, so has another. If all ministers or laymen have the right to ordain to the ministry, there is no safeguard for either teaching or practice, no doctrine and no discipline.

'And whereas Christ founded a Church, and that Church was in the beginning recognized as a society, and the principles on which the existence of any society depends were applicable to it, there is no Church, and can be no Church, if those who separate from a true branch are to be recognized as true branches.'

"It is Dives who runs the lottery companies, and Lazarus who buys the lottery tickets. Dives gets richer day by day, feeds on the fat of the land, and is clothed in purple and fine linen. Lazarus grows poorer as the other grows richer, and subsisteth on the crumbs that fall from the rich man's table, if any happen to fall, either by accident or design, within his reach." And Lazarus is a very innocent, as well as a very ignorant man, to allow himself to be repeatedly imposed upon by Dives. Again and again has he been informed that in contributing his substance to a lottery scheme he stands not more than one chance in a thousand of drawing a large prize, and yet, with the vain hope of receiving something for comparatively nothing, he continues to try for the almost impossible.—*Exchange.*

It is not falling into the water, but lying in the water that drowns. It is not falling into sin, but lying in sin that destroys the soul. If sin and thy heart are apart, Christ and thy heart are one.

[Written for The Church Monthly Magazine.]

SPRING IN ROME.—IV.

Rome takes entire possession of head and heart; but when the weighty pressure of her ponderous bygones becomes too mighty for both, we escape to some out-of-the-way of wood or flowery slope. Successive days in galleries made us sigh for the fresh breezes, enchanted light, and mountain tints melting into harmony without the walls; therefore we proceeded, one morning, to the little gate behind Bernini's columns, and leaving the city, strolled up the easy winding carriage-road of Monte Mario to the summit, and the Villa Mellini. For us, half the merit of the gentle ascent was its many-featured waysides, bright with local color, old-time intentions, and scenic changes of intense picturesqueness. An Italian group cannot help making a charming picture; one of Contadini seems to exhaust the possibilities of brilliancy in complexion, eyes, and garments, and of emphasis and action in gesticulation, and rapid changes of pose and expression. There were any number of these striking realistic pictures lying about on the grass, or leaning against the open doorways of small osterie: through one opening came a yellow, vine-filtered light, which made a soft aureole about a young face.

The day was strangely delicious, so bright, with just a touch of the so-still, as we reached the villa gate. Near by stands the "lonely pine," which, tower-like, marks the distant perspective in so many *bellevues*. A silver-white stem column seemed to carry the great green dome, with its ceaseless *susurrus*, quite up to the peaceful, stainless blue. To the imaginative mind there is a charm in this self-seeking isolation in the upper air, as if it would get away from the wanton shabbiness of the present—a vague hint of other times, of which it could tell pleasant tales; when velvet and cloth of gold trailed over the lawns, and gay cavaliers and happy princesses, well mounted, galloped across the flowery distances, or through the lovely cork-woods of Monte Mario.

Within the grounds is one of the finest old ilex-walks that we have seen, a vaulted shade running along the brow of the hill: through openings in its dense dark green we caught glimpses of mountain groups and bright Campagna levels. The walls were overhung with orange blossoms, which revealed the secrets of their golden centres only to equally mysterious, sympathetic little neighbors; hyacinths, violets, and anemones. Their close intimacy—an intermixture or exchange of perfumes—was a delicious vernal entertainment, for which we were grateful, if we might not penetrate the mysteries. The far-off note of a wood-bird responded to that of a near-lodged songster, at which the whole air suddenly became vocal, one performer out-singing the others, as if striving to pour its life out in a volume of melody.

Monte Mario is the highest point of the range; therefore the villa commands one of the finest views of Rome, with its enclosing mountain lines and Campagna stretches of green and gold. Beyond the blue Albans, above a gray, vapory mist, the snowy peaks of the Apennines glitter in the sunshine, while the scattered villages of nearer slopes are touched by the transcendent beauty of a rosier light. The Tiber from Fidenae, coming down between hills, moves more slowly and majestically as it approaches grandly arched bridges, and embracing the feet of the Seven Hills, pursues its way over the Campagna to the purple line of the

horizon and the shining sea beyond. Between the golden-hued river and the mountains lies the Eternal City—a vast sea of triumphal arches, sombre-colored mausoleums, white, glittering colonnades, magnificent temples, massive-walled amphitheatres, and gorgeous palaces; and over all these is an unwonted illumination — a clear, ether light that would gild even the commonest things with enchantment.

Villa Madama, on the side of the mountain, receives its name from Margaret of Austria, the wife of a Farnese. It is haunted by a grim sort of melancholy—memories of Medicean and Bourbon princes—the spectres perchance of their some time immoralities that will not be laid. There was something almost pitiful in the neglect, the waste, the dreariness; but there was a bit of brightness in the court. Spring had unfolded roses among the creeping plants, and given a little fresh vigor to the ferns and mosses growing on the walls, and a flourishing fig-tree shaded the dilapidated fountain. We were obliged to pick our way over stones and through mud to reach the *loggia*, the only remaining feature of interest connected with the villa. The roof of the loggia has three cupolas, which are singularly beautiful; the vaulting and walls were decorated by Giulio Romano and Giovanni da Udine, who, taking classic beauty as their ideal, wrought marvels of ingenuity, grace, and elegance for the fastidious Medicean. But dampness has destroyed their beauty; decay has eaten into their vitals. Apollos and Dianas look pinched and forlorn; greedy chickens pick out the eyes of fallen cupids, and gobble up disjointed nymphs piecemeal, for the villa is now a shabby farmhouse, and the loggia terrace a foulsome poultry-yard. A *something*—panting, sobbing—disturbs the sombre pall of time: is it the ghostly presence of the once proud Medici, vainly imploring aid to save the perishing splendors of their former pleasure house — the jewelled leaves falling from the crowns of Romano and Da Udine?

Returning the way we had come, by the Porta Angelica, we went into St. Peter's. We have before seen the great church in Easter hangings of scarlet; the Pope, wearing the triple crown, borne on a throne by priests in purple velvet, attended by cardinals and bishops in gold-embroidered vestments, and the ever-famous Swiss; and our hearts have thrilled in sympathy with kneeling thousands in the open square, as upon them fell the papal benediction — "an old man's blessing." We have seen it as an illuminated temple of our God, its outlines a bold, fiery, high relief against a background of night; and we have looked down into the dark waters of the Tiber, and seen reflected there its crowning illuminated glory, the heavenward-lifted blazing dome. With the new order of things, the ceremonies of Easter-tide are certainly shorn of their pomps. There are no silver trumpets, no gorgeous processions, no midnight masses in the Sistine, no grand illuminations. But the supreme beauty of St. Peter's, as an object of intellectual admiration, remains—the marvellous combination of its immense space, massed lights, and sustained magnificence. As a structure, it has the special quality of never exhausting the curiosity; every visit adds something new to all former impressions, either of detail or general beauty. We strolled along the pavement, between the sculptured *colossi* and the richly-appointed altar-services of temples within a temple, toward the golden baldachino, upon which poured a flood of sunshine from the huge dome, and felt, as we have so often before,

that St. Peter's is the most wonderful place perhaps in the world. It is certainly the grandest of man's achievements: within its vastness the vision expands, and gets a glimpse of inexhaustible material means; the imagination, moved by the spirit of the colossal, is exalted, and seeks the loftiest provinces; and the awe that, in the presence of all this grandeur of thought and achievement, steals upon one, reaching almost the limit of impressionableness, may easily be mistaken for an effusion of faith.

Not many days after our excursion to Monte Mario, we returned again to the Vatican. In the palace, what we most value—its priceless art-treasures—are untouched. Mention has heretofore been made of the galleries as magnificent, interminable marvels of decorative skill, and of some of the most noted pieces of sculpture found in the unending succession of wonders—the gems within the casket. Each collection is so vast, the vistas of subject and treatment so boundless, the wealth of material so piled up that at first one is confused in thought and feeling, and soon loses himself in a bewildered interminglement of both, unless he takes more time than is usually allotted to the tourist, or makes up his mind to forego all detailed inspections except of objects the most important and well known. We accepted the latter alternative, and giving but little time to the remaining galleries of statues and busts, made our way to the Loggie and Stanze of Raphael.

Although the fifty-two paintings on the ceilings of the Loggie, called sometimes Raphael's Bible, were mostly executed by his pupils, despite the obscurations of cracks and stains, we can see the master's hand in the designs—in their one-minded purpose, in the varied individuality of thought, unharmed by discordant notes, as well as in a harmonious blending of pagan ideal beauty with Christian feeling and tradition. His genius controlled the clever hands that filled the vaulted spaces with these wonderful groups—faces as beautiful as beatific visions, delicately modelled limbs, having the free ecstacy of action akin to the movements of a chorus of gladness. We see in the series of the Creations, particularly in the Creation of Light, how much of strength he united with grace, how much of sublimity with exuberance of joy: the fiery clouds are rent as by a thunderbolt, letting in that light which should be the brightness, the joy, the life-spring of all after creations.

The Stanze, so called, are three rooms decorated by Raphael and his colleagues during the reigns of Julius II. and Leo X. Entering through the Sala di Constantino, the first room, but not the first painted, is the Stanza d'Eliodoro, in which the frescos are intended to illustrate the triumph of the Church over her temporal enemies, and attest the truth of her received doctrines. Glancing at the walls, the instinctive feeling is that the frescos are representations of actual visions, so striking appears the fact that every thought of the artist is incarnate in a characteristic human form, and seems a part of some dramatic purpose and action, whether it be of history or philosophy, symbols or things symbolized. Though dampness has harmed the frescos, and they have been scratched and otherwise ill-treated in attempted restorations, we can trace proofs of Raphael's wonderfully acute sense of the just relations between color and form, and of his manner of producing brilliant effects—using striking contrasts rather than gradual leadings from deep to light tones.

In the Heliodorus, from which the stanza receives its name, there is a twofold representation and significance, at once understood when we consider the character and claims of Julius. The acknowledged head and commissioned defender of the patrimonies of the Church, whose capital See was Rome, he shared the wish of his predecessors in regard to the restoration of the city to her ancient glory, but coupled with it the desire of a perpetuating remembrance of his own individual personality. Few Popes have been celebrated for modesty or humility, and Julius possessed as little of either the earthly or heavenly grace as any. He is introduced in the Heliodorus, in the midst of a group of men, women, and children, but borne on the *sella gestatoria*. He seems intensely interested in the scene opposite, in which the main action and motive of the painting center—the archangel and the avenging messengers trampling under their feet the would-be riflers of the temple. The German and French invaders, and Bolognese and Perugian revolters, are supposed to be typified in the Heliodorus, the captain of Seleucus, and his companions, who attempt to seize the treasures of the Temple at Jerusalem; while Julius typifies the avenging hosts as the deliverer of his people, the latter being represented in the group immediately surrounding him, and the high priest Onias in the figure kneeling at the altar, which has a rapt sort of calmness, the peace and joy of consciousness of prayer already answered. For us, the wonder is that the events of the reigns of Seleucus IV. and Julius II. should be represented in one painting, and so harmonized in general tone and effect that we scarcely think of the matter as an anachronism.

In the Miracle of Bolsena, Julius, with his relatives, two cardinals, assists at a Mass. By a special interference of Divine power, blood flows from the consecrated wafer that an unbeliever may be convinced of the doctrine of transubstantiation. We feel the hushed stillness of expectancy, and the thrill that runs through the multitude when it beholds the miracle. Its chief interests as a masterpiece are the happy idealization of so many real personages, the natural groupings, and the harmonious balance of the correspondent parts, the grouping suggesting in a marked degree the influence of his early teacher, Fra Bartolomeo.

The two other frescos on the walls, the Atilla and the Liberation of St. Peter from Prison, are much injured The latter is particularjy instructive as a study. It is divided into three parts, each of which is an episode in the progress of the story; and it has three sources of light—the moon, the angel, and a blazing torch in a soldier's hand. The Apostle is seen asleep behind iron bars, a dark figure against a background of light emanating from the angelic visitant, whose beauty is as heavenly as his radiance. On one side, but on a lower level, the Apostle appears, freed from his chains, and accompanied by the angel, who here seems to have a double light, that radiating from his own substance of angelhood being distinguishable from that of the aureole. The effect of this twofold light upon the armor of the sleeping soldiers is most wonderful, yet does not waken them. On the other side—the work is so disposed in its parts as to fit the upper portions of a window-frame—we see the guards roused from their slumbers by a soldier, who carries a torchlight, and brings the tidings of the Apostle's escape.

If the next room, the *Stanza della*

Segnatura, does not represent the sum of human knowledge, it offers an approximate representation, in the Disputa, the Jurisprudence, the Parnassus, and the School of Athens. The Disputa asserts the uselessness of discussion upon matters of faith. It is a portrayal of the closing of such a dispute by a miraculous vision, which sheds light upon the "men of many minds," and through the symbolized mystery of the Eucharist reveals a means of communication between God and man. The personages of the vision are from both the Old and New Testament, each holding the symbol of his particular office in Sacred History. Among the "Doctors" are SS. Jerome, Ambrose, and Augustine, Peter Lombardus, founder of scholastic theology, and Thomas Aquinas. Prominent in the foreground is Gregory the Great, in pontifical robes, and Innocent III., author of Stabat Mater and the Veni Creator.

It is claimed that the Parnassus is the result of inspiration drawn from the Divini Commedia, that the Homer is the Homer of the Inferno, and that the Apollo and Muses sit under the same laurel-shades as those whom Dante and Virgil met in their sub-bas peregrinations. No doubt the lovely female figure with the lyre, in the foreground, is intended for Sappho; and if one had imagination enough he might find Corinne, Pindar, and Petrarch in the fresco.

The School of Athens is for us, by far, the most interesting of the mural paintings. In the center of the composition stand Plato and Aristotle, the one pointing upward, signifying his lofty aspirations as a seeker after knowledge and excellence, both moral and religious; the other extending his hand outward, as if the earth—material facts—were his means, the speculatist in realism. On either side are their respective disciples and leaders in variations of philosophy, and in the foreground those in the exact sciences. We recognize that Raphael went to Rome's ancient structures for his architectural designs, and to her galleries for the accurate features of his personages—the Socrates, Pythagoras, Leucippus, Archimedes, and Ptolemy. The composition, though complicated, is broad, lofty, and natural; the groups are arranged according to their characteristic relations to one another, and the action of each figure expresses vividly the thought, feeling, and incidents of its situation. But in The School of Athens and the remaining frescoes of the Stanze, as also in the Sibyls of Sta. Maria della Pace, we fail to see the so often alleged imitation of Michael Angelo. It is true that there is a more varied, nobler, broader style, than in compositions of anterior dates, the evident results of a constant study of nature and the antique. One looks in vain for any excess or grandiose exaggeration; their delicate sentiment, pure forms, harmony of color, and exquisite grace and loveliness, are wholly Raphaelesque, as is also their entire unimpassionedness. We never feel that Raphael's works are any part of his own experiences, that he breathed into them the breath of his own life, as did Michael Angelo; rather, that they are taken from the subjects of his observations—the streets of Rome, the crowds gathered in great churches or under broad-spanned archways.

If we were in a position to make decrees, one of the first issued would be that Raphaels, Michael Angelos, and Giovanni da Udines should not subject their masterpieces to the accidents of palace walls—or any other walls, as for that matter. It does seem such a waste—these lyrics of

philosophy, youths in luminous angelhood, Sibyls beautiful in age, like the aged of the Elysian Fields—such triumphs of genius, creations that should remain perfect forever—now pallid, mottled with dampness, and distorted by widening cracks. It makes us sad, but we are mindful of our gains in spite of the fading, stains, and insecurity of plaster.

Later, we climbed the steep path which leads to San Onofrio, refreshing ourselves with the odor and brightness of flowers that choked chinks in wayside walls, and overspread gardens and slopes. Within the church is the tomb of one whose heart beat and cheek glowed with the fire of genius. Weary and worn, Tasso sought the adjoining convent, to wait for Spring and a laurel crown. The sweet vernal season came, but the poet had grown pale as the fading April violets. On the eve of the day set apart for his triumph, when the favors of the Capitol were to console him for injustices, loves, and failures, the white-winged angel of death hovered over the uncrowned head, and he yielded the shadowy, ambitious laurel for a celestial diadem, murmuring "In manus tuas, Domine." After the glare and noise the peaceful sleep; after the sultry day the starlit night and golden streets!

In a small corridor of the convent, to which ladies are admitted April 25th, the anniversary of Tasso's death, one finds a memento of Leonardo da Vinci—an exquisite fresco, representing the Virgin and Child, with the *donatorio*. Though it is much injured, the witching grace, magic tenderness, and unsolvable riddle of sentiment, which characterize him, are plainly visible; as also his masterly finish and theory of light and coloring. The oak in the convent garden, planted by Tasso, was blown down some years since, but vigorous young shoots have sprung up in its place, fit symbols of the genius immortal in the *Gerusalemme Liberata*. In the garden St. Filippo Neri used to preach, and teach young children to sing the original forms of his oratorios. From the portico of San Onofrio we gazed upon a billowy flood of beauty—mountains of every form and color, about whose peaks dark clouds floated, while the sun sprinkled the valley-spaces with showers of gold. Roof-terraces full of bloom, balconies wreathed with lustrous vines, and lengthened shadows of pine-tree and cypress, crowded together in picturesque confusion. Palace-windows and church-spires glittered like jewels set in molten silver; but above all towered the cross of St. Peter's, a single golden star, its center radiating "all the splendors of infinite light," a messenger of peace, hope, and good-will to man; while over the backward-sloping hill and the perfumes of the neighboring garden, came Spring's gentle handmaid, the soft south wind, from far-off pleasure lands, the islands of the sea.

F. N.

The highest poetry is that which expresses the richest, most powerful, and most susceptible emotional nature, and the most versatile, penetrative, and subtle intellect. Such qualities may be stamped upon trifling work. The great artist can express his power within the limits of a coin or a gem. The great poet will reveal his character through a sonnet or a song. Shakespeare, or Milton, or Burns, or Wordsworth can express their whole mode of feeling within a few lines. An ill-balanced nature reveals itself by a discord, as an illogical mind by a fallacy. A man need not compose an epic or a system of philosophy to write himself down an ass.—*Cornhill Magazine.*

A little wrong done to another, is a great wrong done to ourselves.

[Written for The Church Monthly Magazine.]

DAYS WITH AUNT DEBORAH.—III.

After an interval of three or four months I made another brief visit, in company with my sister, to the old homestead at N——. It had been a sultry afternoon, and the shady streets of the town were an agreeable change from the dusty cars, and I thought, as I came in sight of my destination, that I had seen few pleasanter spots than that ancient home, standing so peacefully beneath the shadow of its ancestral elms, and with its little roughnesses and marks of age so skilfully concealed by flowering shrubs and vines. All plants seemed to succeed with Aunt Phœbe, who had ideas of her own on the subject of gardening; so beneath the front windows grew our common native ferns in great profusion; their bright green foliage contrasted with the dark, shining leaves of the English ivy, and mingled with the pink-tinted sprays of the Virginia creeper that covered the porch, and the crimson bells of the fuchsias that stood at either side of the steps. To be sure, long experience had taught her that little else would flourish in that shady, northern exposure; but the result had all the effect of much care and study, and was charming to the last degree.

The door stood open, so we passed in, without knock or ring, and were not long in discovering Aunt Deborah, and in course of time, the others, who gave us their usual warm but quiet welcome, and before many minutes had elapsed, we were all seated around the tea-table, where, besides the dainties for feasting the body, a splendid garden vista, just without the south window, presented a perpetual feast to the eye. I never recall the tea-hour in that room in Summer, without cups of tea and nodding yellow nasturtiums, the gleam of the silver tea-pot and the glory of the setting sun, the odor of fresh cake and the fragrance of sweet peas, mingling themselves in my mind in inextricable confusion.

As we left the dining-room, I inquired if any solution of the sewing-question had been arrived at.

'No,' said Aunt Deborah; 'we are waiting for you young people, who know more of what is going on in the world, to enlighten us.'

'Well, I am happy to say,' I replied 'that there seems to be a general revival on the subject. Since my attention has been called to it, I am constantly meeting with printed items that bear upon the matter. I have also been amused at hearing, more than once, the same query propounded, "Who is to do our future sewing?" No later than a week ago I heard it from a dressmaker, an elderly woman from the North of Ireland, whose work is a marvel of neatness, but who, of course, learned her trade in the old country. I have brought with me a letter printed in the New York *Evening Post*, which I think will interest you,' and I handed the slip to Aunt Rachel, who proceeded to read aloud as follows:

'The public revival of interest in one of the most important features of woman's education, may, by the earnest help of woman herself, become a matter of great moment. That poor girls should be taught to sew, goes without saying; but it is to be hoped that the reform now on foot, whereby sewing shall be made a part of common school education, will also reach the higher grades of society. Sewing should be taught in all women's schools, both high and low. Nowhere are the vicissitudes of life more thoroughly illustrated than in this coun-

try, where one generation is in affluence, and the next, perhaps, is helpless. Every woman should be taught, moreover, that she is but ennobling herself when she perfects herself in all the womanly graces. To say that a girl learns best in her home, and under her mother's guidance, to follow home pursuits, is at present a fallacy. In large cities like New York, mothers of families have many outside duties; and there is scarcely a family within a radius of fifty miles of this large city where the influences of town life do not crowd out all the occupations which make of the home circle a school. Many mothers do not themselves know how to teach these lessons; their lives are given up to fashion and frivolity; the daughter kills time with novels and nonsense of all kinds. Sensible mothers of to-day, who were themselves brought up by sensible mothers of days gone by, complain that their daughters leave school and come home perfectly useless and intractable, and when the question of sewing is propounded, they call it an "old-time notion," and quote their school companions who go to fashionable homes where no such work is expected. There is a certain style of work which art-schools have brought into fashion, and in this the fashionable girl dabbles, making away with crewels and silks, and adding excruciating models of poor taste and finish to her mother's overloaded rooms. If she loses her wealth, and has to work in earnest, this work is only rejected by the very schools which taught it to her. She has never learned the rudimentary science, and is not a graduate. It is the same with sewing-machine work. Any one can learn its mechanical working, but no woman who has not learned sewing will ever be a good machine-sewer.

'Turning to foreign schools, we learn a few lessons. In French secular schools the sewing-class is made a part of the weekly work; teachers give instruction, examinations are held monthly or quarterly, and prizes are given. On a little square of linen the little girl begins a sort of doll's work—a little hem, a little seam, a buttonhole, a darn—the little patch becomes literally watered with tears, but after awhile it blossoms out into a little flower garden of plain sewing. This is garnered up and taken, with many others, to have the stains of tears and marks of repeated alterations washed out, and is then marked with the initials of the worker, in embroidery and cross-stitch, and offered, like any other exercise, for competitive examination. We may mention, as the result of this, the example of an American girl, now married, and the mother of children, whose maid is never allowed to touch the family darning. It is the occupation of the leisure hours, done as a happy pastime, and not left to be cobbled by ignorant fingers. A very noble and very able woman, called to this country from Belgium to take the place of Mother Superior in the convent of a large town in Western New York, related her experience in trying to bring in this foreign custom. The *mothers* were the first to oppose the movement; they could not see why it should be made one of the studies, and the children were of course equally hard to win over. "I had sent out to me," said this clever woman, "an album made up of all the samples of the work done by the scholars of the Belgian convent from whence I came. In it were specimens, from the first efforts to the most intricate kinds of hand-lace work; among others the fine darning of table damask, wherein the patterns were so closely copied by darning that they could not be distin-

guished. It proved a wonderful incentive; and now," added the gentle, motherly voice, as the tender eyes beamed with satisfaction, "I can show an album of our own, with many fine specimens of work, and the children enjoy their work too."'

'How very true all that is,' was Aunt Phœbe's quiet comment, while Aunt Deborah expressed her satisfaction at hearing that others beside her- given some thought to the up daughter; but that poor young woman, who has no one but herself to depend on, for the first few years of her housekeeping, has a hard time of it. They used to in primitive days, I believe, get up a "bee" occasionally for the benefit of such a one; all the neighbors came with needles and thimbles, and did up her mending and sewing for her. Why would not that be a good idea nowadays? When the rage for "five o'clock teas" has a little subsided, and the community has had time to study up a little more on and darning, I think I

TWILIGHT.

[For the Church Monthly Magazine.]

TWILIGHT.

When the shadows of evening are falling,
And the sun has gone to rest
Behind his gorgeous curtains
Away in the crimson west;

When the work of the day is over,
And the birds in their homeward flight
Sail o'er the darkening landscape
Twittering their soft "Good-night":

Then out from their dim recesses
Come the scenes of long ago—
The forms and faces of dear ones,
And we hear their voices low.

And thoughts that have long lain hidden
Beneath the cares of the day,
Come to us fresh as ever,
Soothing all sorrow away.

And we thank the Lord for His goodness,
For this hour of peace and rest;
For the earth seems nearer heaven
When the sun sinks down in the west.

KATHARINE M. MARCH.

[For The Church Monthly Magazine.]

NOTES FROM NATURE.

April 22d.—The trailing arbutus is in bloom, though I have not seen it in its native locality. I have only marked its appearance on the sunny slopes of Fourteenth street and the stony wastes of Broadway, whence I brought to-day a bunch of the most beautiful I have ever seen. Begging New England's pardon for the comparison, the flowers reminded me of nothing so much as wax dolls—the white was so purely white, and the pink so intensely pink as to be almost red; and their waxen charms were still further enhanced by a setting of shiny laurel and feathery hemlock sprays, while the delicate odor recalled that of the sweet-pea. The flower is not a familiar one to me, and the few glimpses of it with which I have been heretofore favored, have been of such poor specimens, that I had mentally decided it to have been very much over-praised. Therefore I am glad to be able now to testify that neither poets nor botanists have said too much in its favor.

You may smile at my wild-flower reports from Broadway, but honestly, I have more than once rejoiced to find there some plant with which I could never hope to meet in its native haunts. Such as the sarracenica, or American pitcher-plant, of which I have seen so many fine clumps I fear lest it should have been exterminated from the spot where it grew; also the white pond-lily, which I never saw, save at a distance, till I purchased it on Broadway from an unpoetic pail. There is quite a traffic now, on the sidewalk, compared to what there was in former years, in bits of woodland, field, and swamp; and the natives of the city have no such excuse as formerly—for ignorance of wild flowers.

April 27th.—The grape-vines on the back-yard fence begin to assume a rosy flush, and the early magnolia-blooms are falling. Lately, while accompanying an Elevated Railway train on its mad career in mid-air, I caught a flying glimpse of a narrow, grassy yard, running up between tall, dark buildings (rather in the lower part of the city). In the midst of this long, narrow space stood a large magnolia, with a few scattered blossoms, the remainder lying in a snowy circle on the grass below. It was but the veriest glimpse, yet the pathetic picture constantly recurs to me, reminding me of one of Hans Andersen's little sketches, entitled "What the Moon Saw."

But how can I write of nature when my thoughts will scarcely aspire beyond a trunk-lid, and my eyes are too often saluted by a vision of inverted chair-legs, which form pleasing vistas up the neighboring streets.

May 4th.—A rush, a hurry, and a battle, and we are once more beneath our own "vine and fig-tree," and the sights and sounds of the city are but

as a half-remembered dream. The constant dandelion glows in golden circles at our feet; the grass is green around us, and before us the blue water spreads its calm expanse beneath the fervent sun of May. Birds come and go, and the floral procession for the year has already started on its way. The "wind-flower and the violet" are everywhere, and in moister localities the Spring-beauty and the adder-tongue; while a pilgrimage to their own particular haunts has revealed the early saxifrage, the dentasia, and the dicentia—the latter an etherealized type of the bleeding-heart of the gardens, and one of our most delicate wild-flowers, the bluish-green foliage being almost as finely divided as fringe, while the nodding stems are hung with pearly bells, tipped with gold. It is also called Fumitory, and Dutchman's Breeches; but the title of Bishop's-caps is prettier, and quite as appropriate.

May 12th.—The past week has been such a one as we seldom enjoy at this season—brilliant sunshine and Summer-heat, and the rush of birds and blossoms has been like something magical. The trees, that looked so bare when we came, have now "all their clothes on," as I heard a child express it, and cherry and apple-blossoms have come and gone, and been replaced by dogwood, horse-chestnut, and lilac, while even the earliest rose promises to be out long before its usual time.

The martins have arrived, bob-o-links, orioles, cat-birds, and the Summer yellow-bird. I have had a fair glimpse of the red-start, and a long look at the rose-breasted grosbeak, not to mention being roused at four A. M. one morning by the yellow-winged woodpecker, producing unearthly sounds by tapping on the tinned roof of the piazza. We have also seen more gulls than usual in such fine weather, as they are more apt to precede or follow a violent storm; but they have clustered on the reef all through this sunshiny week, like prophets of evil.

Had I the leisure I could spend the entire day in watching the different varieties of birds, whose voices are ever in our ears; but there are seeds to sow, rents to darn, and meals to order, and I must turn my attention from the panorama of nature to the intricacies of housekeeping.

KELAH.

Legislators punish people even for ignorance itself, if they appear to be the *cause* of their own ignorance; just as the punishment is double for drunken people; for the principle is in themselves, since it was in their own power not to get drunk, and this drunkenness is the cause of their ignorance. And they punish those who are ignorant of anything in the laws which they ought to know; and likewise in all other cases in which men appear to be ignorant through negligence; upon the ground that it was in their own power not to be ignorant; for they had it in their own power to pay attention to it. . . . But if any one, by an uncompelled ignorance, does unjust acts, he is unjust voluntarily; nevertheless he will not be able to leave off being unjust, and to become just whenever he pleases. For the sick man cannot become well (by his own volition), even though it so happen that he is voluntarily ill, owing to a debauched life, and from disobedience to physicians. At the time, therefore, it was in his own power not to be ill, but when he has allowed himself to become ill, it is no longer in his own power: just as it is no longer in the power of a man who has thrown a stone, to recover it; and yet the throwing and casting it was in his own power; and thus *in the beginning* it was in the power of the unjust and the intemperate man not to become such; and therefore they are so voluntarily; but when they have become so, it is no longer in their own power to avoid being so.—*Aristotle, Nicomachean Ethics, Book III., Chapter* 5.

[Written for The Church Monthly Magazine.]

THE KNIGHTLY PILGRIMAGE.

BY THE REV. J. M. CLARKE, D.D.

I had been reading of the days when the warriors of Europe used to fight their way through the Turkish hosts, to the Saviour's Tomb in Palestine. As I read, I had thought how like theirs was the armed pilgrimage we all have to make as Christians. And when I slept, the thought arrayed itself into a dream.

Methought the Holy Sepulchre appeared before me. Simple and unadorned it stood, as when the angel rolled the stone from its door; not now the goal, but the starting-point of the Christian soldiery. Beside it stood a white-robed priest, who received the aspirants for the honor of Christian knighthood. He made each keep his vigil beside the tomb. He placed on each a dress of white, and bade him descend into the sepulchre, that he might be henceforth sanctified by the Saviour's resting-place, and be dead with Him to the world. Then, as each candidate arose from the sepulchre, the servitors of the place brought forth from the armory the mail of his knighthood, and clad him therewith.

It was a goodly sight to see how the panoply glittered in the sunlight, and how knightly each young warrior looked as he donned the shining greaves, the bright cuirass, the strong breastplate, the helmet with its waving crest dancing in the morning breeze; as he took the shield, with its red cross sign, in his left hand, and brandished in his right the glittering sword. It was a goodly sight to see, as one after another emerged from the tomb, and was arrayed for his warfare. But I knew that he who girdeth on his armor must not boast as he that putteth it off, and that there might be soiled mail, and cloven casques, and pierced breastplates ere the pilgrimage of those warriors was done.

Somewhat to my surprise, there were fair girls, too, among those that undertook the pilgrimage, and the armory seemed to furnish dresses and mail adapted for them, so that each appeared a Jeanne d'Arc, armed for the fatherland, or a Britomartis, ready to encounter all dangers of the way.

I have spoken of several of the knights together, but they did not tarry for each other. As fast as each was ready, his spiritual father led him forward, and dismissed him with prayers and blessing. I noticed that he gave each provision for the journey, and a guide-book or itinerary, that told beforehand what perils he would be likely to encounter, and what would be the character of the different portions of the road. While he was giving the first knight his parting benediction, he pointed forward with uplifted arm. I looked, and beheld a glorious spectacle. You know that over a desert or across a sea, a peculiar state of the air sometimes lifts objects into sight that lie far beyond the ordinary range of vision. Such a mirage now wrought across the wilderness over which they were looking. Beyond the horizon lay a long, level line of light, and beyond this line appeared the shining shores of a beautiful land. There was the goal of the pilgrimage. There the towers and battlements of a glorious city rose. The old Jerusalem, where Christ was crucified, was passed away. But a new Jerusalem, far beyond, appeared, with walls of jasper, and with gates of pearl. The nearest gate stood open, and we saw that the very streets were of pure gold. And shining ones, with snowy wings, passed up and down

therein. And all the city seemed illumined with a central Glory, and we caught glimpses far within of a white-robed multitude assembled before the Glory, in attitude of men rejoicing, as when a nation keeps its festal days. Fair and radiant the city rose against the sky; then, while we gazed, it slowly faded away. But I knew the young pilgrim's heart must be strengthened by the sight, and that he who went on perseveringly, "travelling toward Zion, with his thoughts turned thitherward," might expect other such visions of the Golden City, until he came to see its King in His beauty, and reached the land so bright and far away.

The young knight, whose name was Oscar, now set forth. It was the pleasant Spring-time when he started. The turf was fresh beneath his feet, and many flowers in bloom. The air was balmy, and the birds were singing in the trees along the way. He passed along, rejoicing in his youth, thinking how beautiful the world was, and how good was the Lord who had made it all for His children. At first he seemed content to enjoy the beauties of the lovely landscape as he went on upon his journey, still lifting up prayer or praise at intervals, still keeping in mind the beautiful city for which he had set out. But after awhile his pace slackened, and he loitered on his way. He stopped now and then to gather flowers by the side of the path. He was still young, and even the birds and the butterflies could allure him to chase them a little way, though he always returned to the path, and still made some progress in the onward way. But all was so beautiful that he lost all sense of danger. He carried his weapons carelessly, and had lost something of his erect and knightly tread. The sun began to grow hot, the road to seem long, and he began to wish for companions to cheer the loneliness of his pilgrimage. If an enemy had come in sight, he would have tightened his armor, and fought him bravely. But for the present no enemy appeared, and he walked on carelessly and slow.

And I saw in my vision that on the left of the road the pilgrim-warrior trod, some distance in advance, there stood a handsome villa. Its doors stood invitingly open. Rich porticos ran round its outside, in which young men and girls were gaily walking to and fro. The grounds seemed enchanting. Tulips and roses and lilies were blooming along the walks; and early as it was, the trees seemed laden with golden fruit. Beneath their shade young parties were dancing on the lawn to the music of various instruments, and in the house a feast was spread, to be partaken later in the day. Now I knew that the Lord of the pilgrimage had placed some bowers of refreshment for the knights, but, I thought, nothing so elaborate as this. Besides, this was too far from the road, and the youths whom I saw there had not the garb of knights, nor seemed to intend departure upon any pilgrimage. There were fruits along the road; but to gain the fruits of this garden one had to forsake the road, and I feared that should Oscar turn in there, he would forget his undertaken task.

I was not long left in suspense. As the young knight drew near, a merry girl ran down the steps and beckoned him, and after brief parley, persuaded him to enter with her. The inhabiters of the place looked somewhat strangely on his knightly armor, and he seemed constrained and ill at ease among them. But the girl took his hand, and led him on, and presented him to their queen. She received him graciously, and offered him the cup she held. Oscar laid aside his sword

to take it (alas, poor boy!), and with the draught all scrupulousness and hesitation vanished. Soon, divested of his armor, he was the gayest of the gay, joining in the dance and the revel, and looking forward to the evening hours for joys yet wilder and more delirious. With a sad foreboding at my heart, I turned toward the pilgrim road, and at a little distance saw one of the armed maidens whom I had seen preparing for the journey to the Golden City. Her name was Adelaide. As she drew near, Oscar called to her from the house of pleasure, and alas! at his persuasion, she too went in. I turned away my eyes in sorrow.

When next I looked, anxious to behold the issue, some time had passed. Oscar and Adelaide had at times bethought them of the pilgrimage they had deserted. But all such thoughts had been lulled again by the enchanted cup of the sorceress-queen. And as they drank it, they plunged more deeply into the dissipation and luxury around them; no longer of the revellers in the outer courts of pleasure, but of those who sought the innermost chambers of her mansion. Yet the more they strove after pleasure, the more unhappy they became. There ran a rumor round among the banqueters that at certain times the monarch on whose domain this house was built, came to take himself a tribute out of those who feasted therein. As Oscar sat at the board, chaplet on head and goblet in hand, a dark messenger appeared, and beckoned him, with others, from the hall. Oscar, frightened, would have run for help; but the grim messenger threw a dart which pierced him, and he was borne shrieking across the plain, toward a lurid light that flamed beyond the horizon on the left, and I saw him no more.

Though saddened by the ill success of the first pilgrims, I yet hoped that others might be more steadfast in the course. I soon saw another mail-clad figure appearing, the name on whose shield was Rudolf. When he drew near, and the guests of the house of pleasure accosted him, I saw with delight that he shook his head and refused their invitations. He was in haste, he said, and could make no delay. He walked on briskly enough, and I pleased myself greatly with his activity and energy; but I was destined to be disappointed in him also. After passing the abode of pleasure, the way lost much of its early beauty. The country was rougher, and the soil less productive; still the knight marched on. After some leagues of travel, he saw on the left an ugly brick edifice of considerable extent, seemingly occupied by machinery, to judge by the buzz and clatter that we heard. On its front were displayed signs of various sorts, indicating the businesses carried on within. And wherever there was room, there were handbills posted with prospectuses of joint-stock companies, exhibits of banks, advertisements of men wanted, and so on.

As the young knight Rudolf advanced, a well-dressed man, of Yankee features, and a self-confident air, came out and addressed him: 'Whither are you bound, young man?'

'On a pilgrimage to the New Jerusalem,' said Rudolf.

'Pilgrimage, hey! I thought that sort of thing was given up long ago. No money in it. Exploded idea. You must be very much behind the age. And what do you wear that old-time toggery for?'

'I'm going to fight the King's enemies,' said Rudolf with a blush, for he saw that he would be considered very Quixotic and unpractical by his new acquaintance.

'What wages does your King give?' said he.

'Only my living till I come to the Golden City.'

'Well, young man, I'll tell you what you had better do. There is a chance here for a smart man to make his fortune. And at your time of life that is just what you ought to be looking out for. There is gold enough in the vaults of my counting-house to build a dozen golden cities, and to buy the world. I'm in want of a teller in the institution, at a good salary, and if you speak quick, you shall have the place.'

I saw the youth's eyes sparkle at the mention of the gold in the vaults, and the thought of handling it; yet he wanted the Celestial City too. So he asked if he couldn't serve Mr. Mammon for awhile, with the privilege of leaving him when he had amassed a sufficient sum, and going on his original pilgrimage. The great man agreed to this easily enough, and young Rudolf put on his livery and entered heartily into his service. I saw him tell down the earnest money into Rudolf's hand, and noticed that it was just thirty pieces.

They went in, where, in every room, on every floor, and in the dark cellars underground, men were toiling with all their might. In various occupations, with various rates of pay, but all with work that tasks the whole strength, that makes them drudges, that renders them slaves, that shuts them in from the air and sun by day, and from the stars by night. Down in the mines, or up among the looms, or crowded among the ledgers, with brains busy with calculation, and brows wrinkled with care, there I saw them moiling, the victims of the cruellest imposition under the sun. Of course the work was hard, they thought; but the wages made amends for all. For they forgot that no one was ever allowed to carry a cent of his earnings out of the institution. That all reverted to the same cunning owner. And that he had been paying generation after generation of dupes with the very same gold ever since the beginning of the world. So they get nothing but their living on the way, and nothing, or far worse than nothing, in the end. The more I looked at it, the more indignant I became to see poor Rudolf and the rest such dupes. But there would have been little use in trying to undeceive them. They saw the gold; they held it in their hands. Their master persuaded them to consider it theirs. And no great slave-owner ever had such willing servants, such untiring, energetic workers, as this same Mr. Business Mammon. He knew what he was about, when he agreed to release Rudolf at any time. Poor Rudolf never formed a wish again to get free from his captivity.

I must ask you now to turn back with me, and watch the fortunes of another pilgrim. This was a young knight named Harold. Harold had distinguished himself very early in his pilgrimage. A scaly dragon, that sometimes haunted the early part of the way, had come behind Harold and sought to fasten upon his heel. But the brave boy turned, and so belabored the dragon with his sword that he fled, and assaulted Harold no more. This dragon is called Lying; and I have been informed that he still hangs about the beginnings of pilgrimage, and now and then assails some of the younger pilgrims. There was one Ananias that died from the venom of his bite. But though Harold had conquered this dragon, he was to encounter other dangers afterward.

He passed the palace of pleasure, little tempted by its attractions. The

house of Mammon could still less stay him in his course. He was burning to do some deed of knightly valor, and was not to be drawn off by meaner objects. But after passing these two points of danger, he went on some distance without encountering an enemy. I watched him with interest, he seemed so confident in his youth and strength. The country showed less and less of verdure as he went on, and the ground was growing parched and dry. After a time, as he grew more and more impatient at the tedium of the journey, he came in sight of a magnificent palace. Its walls were of marble, and rose high in air, and were crowned with a lofty dome that glistened in the sun. Its doors stood open to all the world. Within, it was but one vast hall beneath the spacious dome. And hung about the walls, to their very tops, were the likenesses of all the great men of the world. And it was a sort of whispering gallery, where echoes seemed ever and anon to catch up and repeat some name. And as the sound of one name swelled louder and louder, and reverberating, rang throughout the hall, some other name seemed borne on other voices rolling on, and so the mingled murmurs were ever sounding, some swelling loud into a roar, others dying gradually away. And while the young knight looked in at the door of this hall, a stately figure came to meet him. "I am Prince of the land through which thou journeyest, and the pictures of this hall are the portraits of my more eminent servants. Wouldst thou gain a station here, engage in the enterprise I shall propose to thee." He pointed to a plain beside the palace, where officers in rich uniform were exercising bodies of soldiery. Squadrons of cavalry, on splendid steeds, were charging in mimic battle, as the bugles sounded, and their dashing leaders marshalled them on.

'Come,' said the Prince, 'you shall have a high command. Leave this uneventful pilgrimage, and take service with me.'

I saw that the gay horse-trappings had caught Harold's eye, and that he was more than half persuaded. Still he thought of his vows and his duty toward his King, and he turned to proceed upon his pilgrimage.

'Nay,' said the Prince, with darkening brow, 'I must have you,' and with a sudden movement he caught up a net, and flung it on high toward the retreating warrior. Skilfully thrown, the net flew over Harold's head, and descending, enveloped him in its folds. It was tightened in a moment, so that he could not use his sword. In fact, he struggled little more, but was quickly led away, a conscript in the service of Ambition.

Next I saw come along the path a younger sister of Harold's, named Eleanor. Her brother was too far off now to render her counsel or help. She was captured a little farther on, after brief resistance, by a dark, tyrannical-looking minion of the Prince, and led away to a vast hostelry, where many disdainful ladies sit in state, unconscious that they are captives; mostly relatives of the men who are toiling in the house of Mammon, or of those enlisted in the service of worldly Pride.

Farther on upon this road are the remains of a barricade, which was once erected entirely across the way. It was at a time when the people of the country which the pilgrims pass were determined to break up the custom of pilgrimage altogether. There was a time when every pilgrim was liable to be seized and tortured, if not killed, at this point; for they were too few and weak to prevent it. Many a

one had been caught up here from the hands of his enemies, taken from the rack or from the fire, without finishing his pilgrimage, and carried by angel hands through the air, straight to the presence of his Lord. But now the Lord of Pilgrims had so far interfered for their defence, that they were rarely molested in this way. Sometimes a few persons "of the baser sort" would gather to mock and jeer them as they passed, but they were generally allowed to go on their way without ill-usage.

By this time a number of pilgrims, male and female, were coming along the path. There was Wilfred and Hubert and Conrad and Orson, Blanche and Constance and Bertha, Olivia and Agatha, Oswald and Ernest and Arthur. I was glad to see a collected company, for I thought they might help one another in the dangers that were sure to beset the remainder of the road. These had passed the houses of Pleasure, of Avarice, of Ambition, though some among them had been sorely tempted to delay; and I could see that shadowy forms were hovering in the air above them, harpy-clawed Appetites and gaudy-winged Desires. Some listened rather too willingly to the whisperings of these winged pursuers; while others read in their books to escape their annoyings, or, when they were too importunate, struck at them with their swords.

[To be concluded.]

"Judaism, as a supreme religion, expired when its local sanctuary was destroyed. Mohammedanism, after its first burst of conquest, withdrew itself almost entirely within the limits of the East. But Christianity has found not only its shelter and refuge, but its throne and home, in countries which, humanly speaking, it could hardly have been expected to reach at all."—Sermon by Dean Stanley on "Christianity the Universal Religion."

[For the Church Monthly Magazine.]

SPRING-TIME LESSONS.

So fast—so fast the blossoms fall
All through the noon-day hours,
So fast the green and glossy leaves
Succeed the snowy flowers!

So fast—so fast our friends they fall,
In this, our life's noon-tide!
How few are those we counted on,
That still with us abide?

The violets spread their banners blue
Amid the dewy grass,
And dandelions brightly smile
Upon us as we pass.

The lilacs wave their purple tufts
Above the roadside wall,
And tulips lift their scarlet cups
Unconsciously through all.

The birds sing blithely from the trees
As in the olden days,
But we go heavily and slow
Upon our saddened ways.

The glad rejoicing of the Spring
Doth somehow sound amiss;
It seems as if no other year
Had been so sad as this;

That leaves the households of our friends
With each an empty chair,
And makes of each, that saddest home—
One with no mother there.

And still, while fast the blossoms fall
All through the noon-tide hours,
This one brief lesson let them teach—
The lesson of the flowers,

That year by year in beauty rise
From Winter's death-like sleep:
Can we behold the waking flowers,
And still so hopeless weep?

Can we decipher words like these
Inscribed on every leaf—
"Ye too shall rise"—and not take heart
And hope amid our grief?

God's will is best for those below,
And best for those above;
We know our mothers are with Him,
And those His tender love.

Rye, May 12, 1880.

It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it hath it not.

[Written for The Church Monthly Magazine.]

ROB'S VACATION.

By H. Y. E.

Chapter VI.—"All Very Quare."

It was a rainy day. An easterly storm which had set in the previous evening, gave no signs of abatement. Brother George fixed upon this time for unpacking, overhauling, and making some disposition of the contents of an old chest which had been carefully put away in a closet room in the barn. It was not long before he became absorbed in his task; for besides the miscellaneous and heterogeneous matter which the lid of that chest had so long hidden from sight, were some relics of early days—letters from schoolmates and old friends, now scattered—out of sight, but not out of mind.

It so happened, that on account of the same storm, James had chosen the time for accomplishing the long-delayed task of cleaning harness. Unconscious of the presence of my brother on the floor above, he worked on as was usual with him, singing, whistling, and occasionally talking aloud to himself.

'Well,' said James, drawing a long breath as he came to a pause after some vigorous rubbing of a piece of the silver plating, 'it's all quare, very quare, indeed. They don't know about it at all, at all, and they wouldn't let me tell 'em. And I don't know as I know myself. But one thing I do know, it's all very quare.'

This was delivered in broken sentences, between each one of which was an interval of vigorous rubbing. Now came a strain of an Irish air, beginning with a whistle, and ending with singing the refrain. At length he continued. 'And what was that blackguard of a Cincinnati lawyer doin' around here, I'd like to know? Hasn't Mrs. Mangam found him out yet? Pity she couldn't get rid of the whole crew of 'em. . . . Well, James McFadden, your old mother would ha' told ye it's none o' your business, anyhow. . . . But if his riverence the doctor in there goes to makin' up to a widow that may be only a grass-widow afther all, I'll just make free to spake to him, or my name isn't James McFadden.'

My brother had been quietly poring over some old letters in the room above while this monologue was going on, and of course could not help hearing. At first he paid little heed, except to be amused; but in spite of himself he became interested, and at length his curiosity was thoroughly aroused. What to do he did not know. If Mrs. Mangam had seen trouble which she did not choose to mention, it would be an impertinence to inquire. Even if the motive were for the purpose of doing some kindness to the lady, inquiry might only lead to the disclosure of some domestic unpleasantness, over which, on every account, it were better that a veil should be drawn. Under no circumstances would it answer to listen to the gossipping of a servant about the affairs of a lady.

These were the thoughts which ran through my brother's mind. And yet he could not dismiss the subject. That evening he related the occurrence to mother, who promptly decided that it was something with which neither she nor any member of the household could in any way intermeddle. However, our sex have the credit of inquisitiveness, which is not at a loss to find excuse for its own gratification. Perhaps it was this lurking frailty that induced her, after all, to

consider my brother's suggestion to talk over the matter with Dr. Jamieson, who by this time had become acquainted with the details of Mrs. Mangam's history. But the doctor at once decided that under no circumstances would they be justified in encouraging James to gossip about any family affairs with which he, as a servant, had become acquainted. For it was but fair to presume that whatever information she did not impart to the doctor, she did not wish him to have. This was sufficient to decide the course which a gentleman ought to pursue.

Whether anything had occurred to induce the doctor to modify his decision during the night, I do not know. I think not. But I had my misgivings when he sauntered into the stable the next morning, and suffered James to lead him into a conversation.

'A fine horse, this,' said James, as he was rubbing down Rob's favorite pony. 'I knew another, once, that would have made a fine match with him. It belonged to the gintleman that I lived with in Cincinnati.'

The conversation branched off to the names of several citizens, the doctor studiously evading any reference to the domestic affairs of any, and especially of Mrs. Mangam.

'Did ye know that gintleman who went to the West—that lawyer, I mean, that used to do some little pettifoggin' jobs; and thin because he was so supple-like to everybody, and didn't put on airs, and took care of his mother and sister, that the big folks thought such a young man ought to be encouraged, and they gave him business, and he got along pretty well after that. And he went West for awhile, and he came back, and they say he made money; and he's there now.'

'You mean Mr. Finslay, James?'

'That same, your riverence. You know'd him, then?'

'I did,' said the doctor, 'and liked him. I am glad to know that he has done well.'

'Well,' said James, 'there's a good many that liked him, and a good many as didn't, and some that liked him at first didn't like him afterwards Axin' your pardon,' James rattled on, for he saw that the doctor was about to speak, and guessed that he meant to stop him, 'I wouldn't say a word about him if I didn't feel sure that he wasn't dealin' square by that lady.'

'What lady?' asked the doctor with some eagerness.

'Why, that lady—the widow, as they call her.'

The doctor was puzzled. Was it gossip? or was there anything of importance here, which as a friend of Mrs. Mangam, he ought to know? The lawyer referred to was transacting some business for her. The doctor in his late tour, had heard some suspicions expressed about the attorney, but then they were always connected with reports which he knew to be false about Mr. Mangam; and there was no reason to suppose that James had anything different to say. Still, as a friend of Mrs. Mangam, was it not his duty to satisfy himself once for all—hear what James had to communicate, and if it should be mere tattle, rebuke the groom, and let the matter drop?

'James,' said the doctor somewhat sternly, 'I do not care to hear what people say on the street corners nor in the saloons; nor even in the drawing-rooms. But I want to ask you, do you *know* that the gentleman you were speaking of is not honest? Have you anything to say that you are *sure* of?'

'There is one thing I do know, your riverence,' said James, meekly.

'And what is that?'

'Why, that it is all very quare.'

The amiable doctor was getting angry fast, more perhaps with himself than with James. He gave a short 'Umph!' and turned upon his heel.

'And I think you would think it all very quare, too, if you would let me tell you what I know.'

'That is just what I want,' said the doctor sharply.

'Well,' said James, 'every time I have tried to speak to them in the house about what makes it seem so quare to me, they jist won't hear one word. Perhaps it wouldn't have done anybody any good if I had, nor any hurt, either. But seein' as you may be—beggin' your pardon all the time—but you know—as I was sayin', you may be thinkin' of the widow up there, for yourself—'

The doctor's face was now red with anger. James would, no doubt, have thought he had made the doctor blush, had it not been for the indignant outburst which followed—'James,' said he, almost choking, 'I'll thank you to keep your thoughts to yourself. Do you *know* that that gentleman is not dealing honestly by Mrs. Mangam?'

'I feel very sure of it, sir,' said James promptly, and warming up a little himself.

'What do you *know* about it?' asked the doctor with emphasis.

'I'll tell you,' said James. 'I was Mr. Walpole's coachman We was expectin' him on the midnight train from the East. I went down with the carriage to meet him. The train, you see, was late, and while I was waitin' there, sitting on the box iv the carriage, along came that bl— that lawyer, with that whipper-snapper of a clerk that he kept in his office. Well, this Finslay, you see, was goin' West by the same train that we was expectin' Mr. Walpole on from the East. And while I was sittin', with me hat drawn over me eyes, as though I was dreamin' like, you understand, I heard him say to his clerk, "Now be very careful," says he, "and mind what I say. Don't give her a thing. Everything that comes to her, you lock up in the safe." "But," says the other feller, says he, "suppose the letter isn't in an envelope to you, but is directed to her?" "No matter," says he; "you do as I say. When I come back I can attend to it all." "But," says the other feller, says he, "isn't there a law about letters? An' don't the woman think, perhaps, she's a widder, an' wouldn't a letter from her husband be a kind of relief to her?" "You just do as I say," says that blackguard iv a lawyer. "I'm her attorney, and I'm his attorney, and if you don't understand, I do." And just then the locomotive whistled, and the two moved off.'

'Did you hear?' asked the doctor, 'the name of Mr. Mangam or of Mrs. Mangam mentioned in that conversation?'

'Indade I did not,' replied James.

'Then how do you know?' he asked, 'that they were speaking of them? They may have referred to some other persons.'

'Yes,' said James; 'but didn't he say he was his attorney and her attorney?'

'True,' said the doctor; 'but a lawyer is the attorney of a great many persons. You do not know that he meant Mr. and Mrs. Mangam?'

'Well,' said James, scratching his head, and apparently nonplussed, 'there is one thing I do know, and I'd take my oath upon it before any court in the United States, to-morrow.'

'And what is that?' asked the doctor eagerly.

'Why, that it is all very quare.'

At this the doctor, unable to restrain himself, laughed heartily. Cautioning James not to speak of the subject, as there was nothing positively known about it, he returned to the house. But he was really very much perplexed. It was not mere gossip that James had been talking. The man had really grounds for suspicion, if nothing more. And now the question came up, What was to be done? Anything? Again and again he reviewed the case, going over each particular, but never able to come to the conclusion that it was useless to pursue the snbject further. That evening, rainy as it was, he spent with Mrs. Mangam. He did not deem it wise to mention his conversation with James, for it would be useless to disturb her until he should be clear as to the course to be pursued.

He did, however, take the liberty of an old friend, and manifest a personal interest in her affairs, so far as he could do so without obtruding, questioning and cross-questioning her. He discovered that she was not satisfied with Mr. Finslay's management, though she had not permitted herself to indulge suspicions of his integrity.

The amount of indebtedness for which Mr. Mangam was holden when the business of his firm was closed up, was large beyond all expectation. But the account-books had been destroyed by fire, and Mr. Finslay thought the demands just. Mr. Mangam, when he started for the West, had left some investments in the hands of Finslay; but they turned out poorly, and he was persuaded by the same attorney to accept a compromise from the parties owing him, and thus his remaining means were dwindling away. When he left for foreign parts, letters for a time were received with tolerable regularity; but as Mrs. Mangam changed her residence, Mr. Finslay persuaded her that it would be well for Mr. Mangam to address her letters in care of her attorney. It was not long afterward that the correspondence ceased altogether. It was reported that he was lost at sea. Meantime her matters in the hands of Finslay were not going on satisfactorily. Her income was diminishing; there seemed to be a want of wise management; and yet she had not been able to come to the point of changing her attorney.

It was a relief to tell her troubles to the doctor, who was not long in coming to the conclusion that something was wrong. But how to probe the evil and apply the remedy, was a problem not of easy solution.

The evening had not passed away when the servant brought to Mrs. Mangam a letter from the postoffice. It was from her sister in Nova Scotia. Apologizing for the interruption to the conversation, she read it. The doctor saw at once that the reader was deeply affected. She struggled to maintain her calmness, but turned deathly pale. It was some moments before she could recover herself, after rubbing and the administering of restoratives. The doctor expressed his deep sympathy, and urged the sending for a physician. This, however, was declined, and as soon as she had sufficiently recovered her strength, Mrs. Mangam said in tones of strong emotion,

'I do not know what further trial is in store for me. It does seem as though my heart would be crushed under the burdens that have been laid upon it. I cannot, I cannot bear more. What *does* this mean? Do, my dear old friend, the friend of my husband and my child—both lost to

me—do tell me what this means? It seems to be but the tearing open of old wounds to make them bleed afresh. Please read that letter.'

The purport of the letter was this. It was from her sister. A gentleman, a barrister, had been engaged on a case in regard to property of some value, which had been lost at sea; the question being as to who should be held liable for the loss. It had been in the courts for a long time. The barrister referred to, finding that the goods had been shipped by the very vessel on which Mrs. Mangam's brother and her child had sailed, had the curiosity to run his eye over the list of passengers. The names of the uncle and child were not there! Astonished at this, the lawyer went to the shipping office to examine their books of that date, where he found that the names had been on the list, but had afterwards been erased. The only explanation that could be given was that at the last moment the gentleman had changed his mind and sailed by some other vessel, and perhaps from some other port. But even then, there was no account of any other vessel sailing from the province, that had been lost about that time. What was to be done was evidently to have a search made at the various ports, to see if their names could be found upon the books of any shipping house, and inquiry had at once been begun—the results of which would in due time be communicated to Mrs. Mangam.

Here was a mystery indeed. The persons had evidently been lost at sea, if not by that vessel then by some other. But if the vessel on which they did sail had not been lost—then what?

How often do parents remember that the Church requires that children hear Sermons as well as learn the Creed, the Lord's Prayer, and the Ten Commandments?

IN HER LOT ON GOD'S EARTH.

BY SARAH TYTLER.

The old Fullers of Maymead were a family of good repute in Kent. They were small gentry, and had been paper-makers. About the same time that Evelyn had taken to powder-making at Wotton, the Fullers had a mill at Maymead. It was in the Fuller blood to be pioneers and social reformers, were it only by making a record of 'worthies.' Septimus Fuller was a great friend of 'Travelled Thynne's,' in those days when Mr. Fuller gave over the mill at Maymead to a brother, and opened a bookseller's shop, whence knowledge was to be shed abroad upon the people of Greenwich. But Septimus Fuller, public-spirited and disinterested as he was, proved deficient in those qualities of tact and prudence which are quite as requisite as liberal daring to render an enterprise successful. Neither was the time nor the place ripe for the man and his opinions. Mr. Thynne had found that, in a measure, Mr. Fuller went a good deal further and fared a good deal worse than he had done.

The 'flitting' from Maymead was the first of a series of flittings which fell to the lot of Cassandra Fuller. She was a young wife then, and had not been long established in her husband's family home. But she had become already greatly attached to it—all the more that she had suffered 'the misfortune,' as she was wont to call it, of having been brought up in London. Although she was the child of parents in good circumstances, her home had been 'a dear, dull house, in a dear, dull square.' To the day of her death she would descant with enthusiasm on the fields and grounds of Maymead when she first made its acquaintance as a bride; on the paddock, the strips of plantation, and the wild shrubberies. Her blue eyes would deepen and darken in the zest with which she would describe the snowdrops, crocuses, white hyacinths and daffodils, primroses and cowslips, white lilies and tiger lilies; bowers of early roses and carpets of late stock; the murmuring limes and the mountain ashes ('though,' as she always paused to remark emphatically, 'there were no mountains,

you know'); the elms—hedge-row elms and wych elms; the oaks—English oaks and Turkey oaks. Maymead remained a cherished memory to Cassandra; but she left it without a grudge, and came with her husband to a pretty house called Dairy Farm, which was in the same plight as the mountain ashes at Maymead, insomuch as there was no dairy then at Dairy Farm. But it had the advantage of being within an easy morning or evening's walk from Mr. Fuller's low-browed, square-windowed shop in the High Street. Cassandra was impressed with her husband's work there, though she herself belonged to that rare type of men and women who are so bright naturally that they seem to be in a manner independent of derived knowledge. Her husband declared that to listen to her original observations on men and manners, on animals and their habits, on what she had noticed in her walks and in her gardening, was better than reading most printed books. And his testimony ought to have been of worth. He was a bookworm of the first water, ready to expend his patrimony on supplying the people with enlightening books, and to take the chance of winning the money back again. Cassandra was not only a light in herself, but light came to her from many sources. She had less need than most of us to apply hard to a printed source. Yet she was fond of reading, and delighted to be read to, interspersing the reading—whether her own or another's—with lively observations. In the same way she was fond of chatting; exceedingly fond of listening to chat. Besides, she was fond of walking, of gardening, of housekeeping, of making friends with and fostering the whole animal world.

Septimus used to declare that Cassandra's name was a great imposition. If he had married her, founding upon her name an expectation that she would prove a makeweight or check to hold him back in his schemes, by anticipating the losses which would ensue, he had been dreadfully taken in, and ought to be let off from his share in the contract; for in her youthful prime she was the soul of sanguine, sunny-tempered womanhood. She could interest herself in every occupation and aim, however foreign to her own pursuits and aspirations. She would listen to Judith Thynne reading Greek, which was dead letter to her, and be taken up with the translation, although the spirit of the translation escaped her largely. She would collect shells for Margaret Copeland, and would never weary of watching Margaret grouping them, though, for Cassandra's part, she continued reverently ignorant of art and its technical applications. She was ready to go with Tilly Bond and read to the illiterate old pensioners, or teach the beggar children, though for the greater part of her life she was forced to acquiesce in the advice which bids charity begin at home, and had little time or means to spare for outside charity. She was not a whit behind in admiring the exquisitely fitting surroundings of beautiful Bennet Le Strange. Everything which Cassandra Fuller took part in she did with all her might. She was not a highly gifted or particularly well-informed woman, in the world's sense; but I think that, in width of sympathy and power of adaptation, she was very clever, and that, if she had been the moving spirit in her husband's enterprise, instead of a mere coadjutor in it, it need not have failed as it did fail. Above all, Cassandra was 'everybody's body,' and wonderfully popular through the affections. She was a little thoughtless when she was young, and got herself and her friends into a few scrapes by her indiscretion; but even then she always managed to bring herself, and especially her friends, out of 'the abominable pickle' into which she had misled them. The process of extrication was successfully effected by her simple straightforwardness and perfect good will.

In person Cassandra Fuller was not so much a beautiful as a winning woman. Her figure was good, though at the various periods of her life it tended to different extremes. She was slim in youth and portly in middle age. She had high cheek-bones, and was a little sallow, while her eyebrows were too drooping. But she had a good, well-marked nose, a gem of a mobile mouth, lovely, kindly eyes, and the clearest of candid foreheads. She liked gay, light colors in dress, as Mrs. Culpepper at Formida-

ble House liked deep, bright colors. The primrose, the peach-blossom, the pale green, and in particular certain pink ribbons which Cassandra wore in her caps, 'became Mrs. Fuller mightily,' as people still said in her day, even after she was somewhat stout and heavy. The youthful heart of the woman was reflected in her bodily presence.

Cassandra soon took root at Dairy Farm, and had pride in the old red-brick house, with the steep, red porch. The house would have been altogether too red had it not been draped with the broad, rich green of wild vines, garlanded with the piled white snow of clematis, and set with the purple and amber fruit of plums.

Maymead had been the paradise of Cassandra's honeymoon, which began at seventeen. Dairy Farm was her earthly home till she was a wife of thirteen years' standing, and was thirty years of age. She had left Maymead very much as she had come to it; but at Dairy Farm she had lived to see the slips of willow and cherry-tree, which she had planted, give her shade and afford her fruit; while the primroses and hyacinths which she had borrowed from Maymead, had become almost as abundant at Dairy Farm. And Dairy Farm had its special boons. There was a damp corner, where such miniature forests of the lily of the valley grew; and there was a sunny bed, which furnished such basketsful of sweet violets as Cassandra had not known at Maymead. The Maymead hay had been sweet, but the Dairy Farm woodruffe and lavender were sweeter and grew nearer home. At Maymead Cassandra's animal kingdom had included carriage-horses, ponies, cows, and calves; at Dairy Farm these dwindled to a watch-dog and a pet lamb; but never had horse been so faithful as Oscar, or calf so playful as Phillis. And though Cassandra's eyes were open to the knowledge of some evil to which they had been shut at Maymead, they were also open to some good of which they had not been cognizant in their earlier home; though she had become aware that life was more than a gay march, she was likewise aware that it was a march grander in its seriousness than she had formerly imagined.

The Fullers quitted Dairy Farm because Mr. Fuller, who had started in life with many advantages—the succession to his father's paper-mill, 'lying money,' excellent business connections, and extensive credit—had so far got rid, happily in a good cause, of all these good things. He was entering on the pecuniary difficulties from which he did not emerge. He was liberal in politics at a time when Conservatism was not only rampant, but when the excess of the French Revolution had brought all liberalism into shocking disrepute. The publications which Mr. Fuller supported for the enlightenment of Greenwich and its neighborhood, were more or less tinged with dissatisfied dissent from Church and State establishments. They not only failed to secure adequate encouragement, but gradually drew down on the devoted head of their propagator an always increasing storm of potent public wrath. Not a whit did Septimus Fuller abate his liberal and dissenting bias. On the contrary, in his doggedness, he threatened to out-Cobbet Cobbet, and to wax rabid in his radicalism. It was at this period that Dr. Aikin, a cool, accomplished physician, so offended his aristocratic and wealthy patients by holding the same principles, that he was forced to resign the practice which was leaving him every day, and quit Yarmouth, to spend half a lifetime in learned and not unbeneficial leisure. It would have been well for Mr. Fuller if his principles had induced him to abandon his trade instead of pushing it. Following the latter course, he was virtually condemned to persecution, and had to meet the hostility of nearly an entire class and generation. Not only was he subjected to slander and abuse; he was at times even in danger of his life. Yet the prolonged martyrdom was not without its indemnifying circumstances both to the martyr and his wife.

But Septimus Fuller's losses in trade and the bad odor in which he was held by his neighbors, had not reached their climax, when the couple were compelled to sublet Dairy Farm, and draw yet further into the town, to occupy cheaper quarters in a moderate-sized house in one of the side streets, with an apology for a garden, in the shape of a back green running up between

other back greens and their shadowing walls. Cassandra declared that her fourth home reminded her of her first, 'the dear dull home' in the London square, where she had been brought up, and where Septimus Fuller of Maymead had come a-courting her. In making the comparison Cassandra chose to forget that there was a difference between the spacious house of the opulent London merchant, and the shabby, inconvenient house of a Greenwich bookseller, who, by insisting on going before the world, was falling behind the world, and getting into decidedly embarrassed circumstances. What did it matter to the world that he was one of the gently-born Fullers of Maymead? That only served to aggravate his offence, since he was as much a renegade from his order as Lafayette and Mirabeau were renegades from theirs. Cassandra, at this date, could not exalt too much the animated life of the streets, the old attraction of the street cries, and the amusement which she found in the sight of the ladies going shopping and paying visits in their furs or laces, attended by the gentlemen of their houses or by polite acquaintances. What did it signify that hardly one of these ladies called upon Cassandra Fuller—their equal both by birth and marriage—or welcomed her to the town? She had been almost as much a favorite with them when they had known her at Maymead and Dairy Farm, as Margaret Massey was a favorite with them so long as she was at liberty to be a social favorite. Cassandra asserted that she had not been sufficiently intimate with many of the ladies to be much hurt by their defection, and maintained, with cheerful ingenuity, that it was a gain to her at this time to have few visitors, and to live almost out of the world. Her health was delicate just then, and her accommodation for company was deficient, at least till she had learnt how to make the most of the accommodation. Making merry over the antithesis, she could tell that she was not the first great person who had sought and found retirement in Church street, Greenwich. Not many years before, as violent a Tory as Cassandra's husband was a Whig, had taken lodgings there for quietness, cheapness, and country air, as he had thought the air of Greenwich. Big, lumbering, shambling man as he was in his ill-put-on, snuff-colored suit, he had not wanted much accommodation for himself or his work, seeing that he composed his famous tragedy of Irene rambling about the glades and alleys of the park. It is to be feared that Dr. Johnson would have sent Septimus Fuller to the galleys along with the seditious traitors of history, had the worthy bookseller come within the great lexicographer's ken. But the friend of blind, hot-tempered Mrs. Williams would have had great pity for Cassandra (which doubtless she would have scorned) and her sickly baby. Her only child was born in Church street. But it was so sickly that its mother held that any larger field of operation or walking-ground than was included in her cosy little parlor and her sheltered strip of garden, would have been lost on them both, for she could not have ventured to take baby further excursions.

Cassandra's son lived to be three years old, then pined altogether, and his body was deposited among the heavy stones of St. Alphege's churchyard. 'The Lord gave, and the Lord hath taken away,' sobbed Cassandra. 'It would be a sin in me to reflect that my child might have lived and thriven in the fresh country air, among the calves and lambs of Maymead (my little lamb was so fond of being beside young things like himself), or even in the sunshine, and among the flowers of Dairy Farm, for the Lord gave Johnnie to me here, where the Lord has taken Johnnie back to Himself. I must not think of what might have been. I must rise up and comfort Johnnie's father, who takes on worse than I; men always take on worse than women in the beginning.

[To be concluded.]

"Every bird that upward springs
Bears the cross upon its wings;
We without it cannot rise
Upward to our native skies."

Blessed is the calamity that makes us humble; though so repugnant thereto is our nature, in our present state, that after awhile it is to be feared a second and sharper calamity would be wanted to cure us of our pride in having become so humble.

Editor's Portfolio.

Col. Ingersoll has been lecturing in this city. It was on a Sunday evening, in Booth's Theatre, which was crowded to its utmost capacity, and for admission to which large prices were paid. It is said that the speaker was constantly interrupted by rounds of applause. Reports of the lecture, more or less full, were given in the various daily papers; and thus, what influence it lost by being delivered to a limited audience, was given to it by the vast circulation of the New York daily papers. Two words describe the lecture—blasphemy and blackguardism. Col. Ingersoll may enjoy the satisfaction of being sure that there will be no attempt to answer him. No man, clerical or lay, who has any respect for himself, will descend to his mode of argument, and to reply in words of soberness and decency, would be to take the unfair advantage of fighting him with weapons with which he does not appear to be familiar. As to the effect of the lecture upon the intelligent and thinking portion of the community, Christians may rest at ease. But there is a vast unthinking crowd, to whom the requirements of religion are a restraint, whose tastes are low, and who are in just the condition to be influenced by such tirades as adorn the public efforts of Col. Ingersoll. On account of these, who have souls to be saved, it is a pity that respectable newspapers should feel called upon to send broadcast through the country sentiments that tend to deprave alike the taste and the morals of the community. A second lecture on another Sunday evening is said to have been marked by the absence of some of the higher class element which appeared at the first. His sluts at the priesthood, who have to be supported, and who work upon the superstition of the people to increase their gains, receive a practical comment in the newspaper statement that the net profits of Col. Ingersoll's two lectures were about $3,500! It is understood that the proprietors of Booth's Theatre design to allow nothing to be presented on its stage which would be at variance with good taste and sound morals. But in opening the building on a Sunday night to a lecturer like Ingersoll, it departs from the good intention in fact, though not in name. The evil is done, whether we style the performance a lecture or a vulgar farce.

The Hon. Bradford L. Prince, in a letter to *The New York Times*, throws light upon the Indian problem. He says that in New Mexico the Indians have an absolute ownership in the lands which they occupy. They derived their titles from the Spanish Government. These titles cannot pass from them except by actual sale. Consequently raiders or marauders can have no more incentive to trespass upon their lands than upon the lands of any white citizens. Our Indians, however, have no title to the lands they occupy. They are simply living upon "reservations." They occupy territories which the Government has set off to them, and from which the Government does remove them at will. When these unprincipled borderers wish to get possession of the lands of Indians, they provoke them to hostilities, a war ensues, and the Indians are removed to another "reservation," and the trespassers obtain a patent from the Government. If, however, the Indians held their property in fee, no title could be obtained to it, except by individual purchase from the Indians themselves. The

inducement, then, to violence, trespass, or other dishonorable means, to acquire the Indians' property, would be gone.

In our April issue we mentioned the case of the will of one Martin Power, deceased, of Philadelphia, who bequeathed a sum to pay for masses to be said for the repose of his soul. It was decided that the bequest was void, for the reason that a Pennsylvania law made invalid any bequest for religious or charitable purposes which had been made within fifteen days of the death of the testator. The decision was appealed from by the priests of St. Mary's church, on the ground that such a use of money was not for religious purposes, but was purely a *commercial transaction!* The appeal was, strange to say, sustained. But the case has been carried up to the Supreme Court of Pennsylvania, and the decision of the lower court reversed. The court did not doubt that, in obeying the will of the testator, and offering masses for the repose of his soul, the officiating priest would be performing a religious service, and none the less so because intercession would be specially invoked in behalf of the testator alone. The service is the same in kind, whether it be designed to promote the spiritual welfare of one or many.

We have again and again advised persons living in the country that they are pretty sure to be disappointed in coming to the city to better their condition. It is but a week since that we saw in an intelligence office a person who had been a country schoolmaster, but who came here hoping to procure a situation in some store. He was probably very near his last dollar, judging from his dilapidated appearance. He was offering his services as laborer, servant, farm-hand, or anything that he could obtain, for $6 per month and board. The papers have lately recorded the case of one Dollinger, a young man who attempted to commit suicide, and of whose case the *Times* remarks:

Like so many of the vast army of the disappointed, he thought to improve his prospects by coming to the great city, but found it too hard for him. He was not very strong, and twelve to fifteen hours a day in the close atmosphere of a store exhausted him. Moreover, he was sensitive, and shrank from the hectoring tone which the Patricks and Biddies of our kitchens and servants' halls will not endure for an instant, but which is a cross that the poor clerk must learn uncomplainingly to carry. Young Dollinger is only one in hundreds of thousands who are in silent revolt against a grinding destiny; but his story has come to the fore, and will, we hope, be extensively read in our rural districts. If it has the effect of thinning, in ever so slight a degree, the ever-increasing flow into the ranks of the great army of clerks, it will not have been without its use. They are to-day the least regarded section of the community, because there are always a hundred ready to accept, at almost any rate, an empty place. "I am astonished," commented a friend to a clerk—a really highly educated, accomplished person — "that you stand such bullyragging from that ruffian." "I think of my wife and babies," was the meek rejoinder; "there would be fifty fellows after my place to-morrow." The friend had no reply. Still "they come," by reason of the delusion, largely fostered by women, that the occupation is "genteel," and that the labor of a mechanic or farmer, working with his own hands, is low. It will be a good day for the community when such stuff and nonsense is knocked out of it.

Under the head of "Important to Speakers and Singers," some of our exchanges are circulating the following paragraph:

Mr. Henry Pitman, brother of the famous inventor of phonography, gives in his "Hints on Lecturing" a

collation of evidence on the art of breathing, and its elocutionary and hygienic importance. He relates the convictions of the great German metaphysician Kant that he secured immunity from hoarseness, coughs, bronchitis, etc., by *breathing only through his nose.* When out for exercise he preferred being alone, in order *not to have his mouth open to the raw air.* The great actor, Cooke, when dying, told his friend and faithful attendant, Broster, that although he could make him no bequest in money, he would give him something worth more. He advised Broster to teach elocution, and to impart to pupils, under pledges, the secret of his (Cooke) extraordinary powers of voice and its unflagging quality, which was *to carry on respiration through the nostrils, so as not to dry or irritate the delicate organs of the voice.*

Broster took his advice, and used it so well as to retire with a fortune. He made every clergyman who took lessons sign a bond that in the event of his becoming a Bishop, he should pay a further fee of 100 guineas. John Thelwall inherited the secret from Broster, and used it with similar reserve and profit; but his son, on being appointed a college lecturer, disclosed the secret as a thing of the greatest importance to all. Prof. Plumptre, in his lectures on elocution, calls it a golden rule "to avoid gasping breath through the mouth, and to inhale only through the nostrils."

Many years ago Mr. George Catlin, the painter whose portraits and sketches of Indian life gave him a world-wide reputation, published a little book entitled "Shut Your Mouth." It gave the results of his observations for years, as showing that breathing with the mouth shut is universal among animals and among human beings in the state of nature, and is conducive to strength of lungs and good health generally. He shows also that the neglect of this natural way of breathing is found only in unhealthy and feeble or degraded in civilized life, and is productive of consumption and general debility. He illustrates his positions by numerous sketches in outline.

Accounts from Russia state that among the Nihilists arrested and punished are many Jews. It is a well known fact that in no Christian nation is the condition of the Jews one of greater hardship than in Russia. Persecuted and subjected to annoyances of almost every description, they share the animosity of the Nihilists, and with more apparent reason, against the nation that treads upon them. And yet people wonder that the Jew is not converted! We hear of the "judicial blindness" of the Jews in resisting the Gospel. During the first days of the Church, vast multitudes of Jews were converted. "A great company of the priests were obedient to the faith." Would it have been so had the Saviour and His disciples gone to them with threats of oppression, confiscation, and persecution? Let Christians throughout the world go to the Jew with the only persuasives that have ever been successful anywhere, the winnings of love, in the spirit of gentleness, and "with well-doing putting to silence the ignorance of foolish men," and soon the children of Abraham will be found everywhere not among the enemies, but among the best friends of the Church and of society.

We all concede to the Methodists the palm of enterprise—bringing their business tact and knowledge into the service of the cause of propagating the Gospel, as they understand it. In no department is their zeal more manifest than in the circulation of their denominational publications. Every minister is virtually an agent for them, and the circulation they obtain is enormous. They have a Book Concern, which we have not. Their papers and other publications are

owned by their denomination, and the editors are appointed by their Conference—all which is different from our custom. We have many weakly publications, and those which are strong have become so only by the judicious use of abundant capital. But with the Methodists, having acquired a vast revenue from their larger papers, the surplus goes to the sustaining of weaker publications in poorer parts of the country. Some facts brought out at the late General Conference show what this means: The *National Repository*, under Dr. Curry, has lost $30,000 during the past four years; the *Southern Advocate*, $16,000; the *Pacific Coast Advocate*, $13,000; the St. Louis *Advocate*, $9,000; and the *Golden Hours* several thousand. The grand aggregate of losses is $91,000. The profits of the other periodicals have paid this deficiency, and left $20,000 surplus. Our Methodist brethren are sometimes spoken of as occupying not quite the "social position" of certain other Christian bodies. But what is wanted in carrying on the work of God is not social position, but earnestness. There is an easy answer to all our complaints about the feebleness and want of success of our own branch of the Church in particular localities in our country. Bringing into her service the enterprise and interest we manifest in worldly matters, we shall keep pace with the Methodists when our zeal, earnestness, and industry equal theirs. We shall make our people as firmly grounded in their own faith as the Roman Catholics when we teach them as thoroughly as the Romanists do. Of all human agencies there is none more potent than the press. The rector who desires an intelligent congregation who can appreciate his discourses, and an active congregation, will not be able to secure either without inducing them to become readers of Church publications. The two most powerful religious bodies on the continent are they who use most effectively the press—the Methodists and the Roman Catholics.

The matinee at Chickering Hall on Saturday, May 22d, was largely attended, and Mrs. Scott Siddons' many admirers listened with great pleasure to her rendering of several humorous and a number of pathetic poems and sketches. She was perhaps at her best in the trial scene of Queen Katharine from Henry VIII. The Swedish ladies' quartette delighted the audience with their strange, sweet melodies, sung without accompaniment of any kind. The Swedish Folk-songs, as given by Ingeborg Lofgren, Ermara Larson, Anna Cedergren, and Inga Ekstrom, will long remain in the mem ories of those who were fortunate enough to hear them.

Somebody evidently does not forget that we once lived in Jersey. We have received the following. We have no doubt that Mose will get inside the "bar" next Summer:

JERSEY CITY, May 11, 1880.

DEAR DR —— it is a long tim sens We met. But when you see my name below i think you will Remembur me. when you lived in Jersey i used too be verry intomeat With you and your fammily. often stade at your house all nite. i am not well, the doctur says too little Blud, so i Wood like to cum & pay you a vissit about first of july, & if suits All round stay all summer. i Cood make myself usefull in menny ways. i can sing & Draw as you no & wood soon attach myself to the fammily. Please write soon & Address Miss Keeter, Jersey City.

P. S.—All the fammily sends lov to mrs —— & the gurls. how we wood like to see them. my bruther Mose is studyin hard to Be admitted to the bar next summer.

CHURCH NEWS.

NEW YORK CITY.—The seventieth anniversary of the consecration of St. James's church, the Rev. Cornelius B. Smith rector, was celebrated on Sunday, May 16th. The first rector of St. James's parish was the Rev. Mr. Jarvis, whose pastorate was concluded in 1820. From 1820 to 1838 the Rev. William Richmond was rector. He was followed by the Rev. Cook Richmond, who was succeeded at the end of five years by the Rev. John Dowdney, who was rector from 1843 to 1847. The Rev. Dr. Harwood was the rector from 1847 to 1850, and from 1850 to 1866 the Rev. Peter Schermerhorn Chauncy was rector. The present incumbent, the Rev. Cornelius B. Smith, was instituted in 1866. The parish has now 300 communicants, and the present church edifice is scarcely large enough to accommodate them and the others who are applicants for sittings.——Plans have been completed for the construction of an addition to the buildings now standing upon the Grace church property. A small extension of the church edifice, which formerly filled the space between the church and the rectory, has been torn down, and on this ground the new building, to be called Grace Home, will be erected. The first story will contain a study for the rector, a vestry room, a choir room, and a large storeroom. The second story will be divided into rooms for the use of societies of the church. In the upper story will be the sexton's quarters. The stairways will be fireproof. There will be a rear entrance from Fourth avenue through property owned by the church. The actual cost of construction is set at $27,000. This sum is already secured. As it was only last season that Grace church raised a debt of $30,000, which had stood for years, this new outlay is quoted as strong evidence of its financial strength. A diet kitchen will be maintained in the Grace Home.—— On Sunday, May 9th, in Trinity chapel, Mr. Kenneth Mackenzie was ordained deacon by the Bishop of Georgia.——The Protestant Episcopal Missionary Society for Seamen held its thirty-sixth anniversary at Christ church, on Whitsun-day. The sermon was by the Rev. Dr. Schenck.

LONG ISLAND.—A Missionary Conference in behalf of Diocesan Missions, was held in St. Ann's Hall, Brooklyn, on Friday evening, May 14th. Addresses were made by the Rev. J. J. Enmegahbowh, and the Rev. Drs. Twing and Schenck.——The annual Convention of the Diocese met in the Church of the Holy Trinity, Brooklyn, on Tuesday, May 18th. The Convention was full and harmonious. The following is the result of the elections: Deputies to the General Convention—Rev. Drs. C. H. Hall, N. H. Schenck, T. S. Drowne, and W. A. Snively; Hon. L. Bradford Prince, Hon. J. W. Gilbert; and Messrs. H. E. Pierrepont and W. A. Nicoll. Standing Committee—Rev. Drs. C. H. Hall, T. S. Drowne, J. A. Paddock, J. Carpenter Smith; Messrs. H. E. Pierrepont, J. W. Gilbert, C. R. Marion, and W. Floyd-Jones. Missionary Committee—Rev. Drs. D. V. M. Johnson and W. A. Snively; Rev. Messrs. C. W. Homer, C. B. Ellsworth, and J. A. Aspinwall; Messrs. A. V. Blake, S. C. D. Van Bokkelen, J. A. Hewlett, W. H. Waring, and L. R. Greene. The Bishop reported confirmations, 1,248; churches consecrated, 3; ordained 3 deacons; clergy received 10, dismissed 6, present number 96; deaconesses 18. Decisive steps were taken to raise funds for the completion of St. John's Hospital. One thousand extra copies of the Bishop's Address were ordered to be printed for immediate circulation. On Tuesday evening a mission-

ary meeting was held in St. Ann's church, and a sermon was preached by the Rev. Charles R. Baker.——On Trinity Sunday, in St. Luke's church, the Rev. Harold Arrowsmith, Deacon, Assistant in St. George's, Flushing, was ordained priest.——A meeting of the Clericus of Queens county was held at Newtown on Thursday, May 27. A paper on Confession in its Relation to the Holy Communion, was read by the Rev. Harold Arrowsmith. The topic was ably handled by the writer, and a harmonious and pleasant discussion ensued, in which all of the thirteen clergy present took part.

Western New York.—The Diocese has met with a severe loss in the death of the Hon. De Witt Parshall of Lyons. He was a noble specimen of a layman—consistent, devout, generous, energetic, and beloved and honored by all who knew him.——Another great loss to the Diocese has been sustained in the death of the Hon. Sanford E. Church, for many years a prominent, active, and useful layman in the Church.——St. Andrew's Church, Rochester, was consecrated by Bishop Coxe, on Friday, May 21st.

Maine.—May 6th, in the cathedral at Portland, Bishop Neely advanced the Rev. Henry Jones (deacon) to the priesthood.

Connecticut. — May 10th, in St. Paul's church, Norwalk, Mr. Frederick Thompson was ordained deacon. ——May 16th Bishop Williams confirmed in St. John's church, Hartford, 7; Trinity, 10; Christ church, 3.—— St. Paul's church, Bridgeport, was consecrated on Tuesday, May 18th.

Northern New Jersey.—The Convention met May 18, in Trinity church, Newark. The Bishop reported since Jan. 8, confirmations, 547; laid one cornerstone; instituted two rectors; clergy received from other Dioceses, 6; transferred, 2; present number of clergy, 76. Deputies to the General Convention: Rev. Drs. Abercrombie, Eccleston, and Farrington, and Rev. H. V. Degan, Messrs. J. C. Garthwaite, Cortland Parker, Henry Meigs, and Alfred Mills. Standing Committee: Rev. Drs. J. A. Williams, R. N. Merritt, F. C. Putnam, and J. H. Eccleston, Messrs. J. C. Garthwaite, D. Dodd, A. Mills, and E. A. Walton.

Pennsylvania.—The annual Diocesan Convention met in the church of the Epiphany, Philadelphia, on Tuesday, May 11th. The Bishop reported ordinations, 18; confirmations, 1,786. The Address dwelt at some length on auricular confession. A resolution was adopted by a large majority, thanking the Bishop for his testimony on the subject. Deputies to the General Convention—The Rev. Drs. Goodwin, G. E. Hare, E. Y. Buchanan, and T. F. Davies; Messrs. Lemuel Coffin, George L. Harison, Isaac Hazlehurst, and C. R. McMurtie. Standing Committee—The Rev. Drs. D. R. Goodwin, H. J. Morton, George C. Currie, and B. Watson; Messrs. George C. Morris, Edward Olmsted, J. S. Biddle, W. W. Frazier, jr., and J. Clayton.

Pittsburgh.—May 2d Bishop Kerfoot consecrated St. Thomas' church, Verona, and confirmed 26 persons.

Florida.—The annual Council assembled in St. John's church, Jacksonville, on Wednesday, May 5th. The elections resulted as follows: Standing Committee—The Rev. Messrs. O. P. Thackara, R. H. Weller, and C. S. Williams; and Messrs. J. J. Daniel, S. A. Swann, and R. Walker. Finance Committee—Messrs. H. E. Dotterer, J. J. Daniel, C. B. Benedict, and the Rev. Messrs. O. P. Thackara and R. H. Weller. Deputies to the General Convention—The Rev. Messrs. R. H.

Weller and O. P. Thackara, the Rev. Drs. J. J. Scott and W. H. Carter, and Messrs. J. J. Daniel, R. Walker, H. E. Dotterer, and W. E. Anderson.

ALABAMA.—The Diocesan Convention met in the church of the Advent, Birmingham, on Wednesday, April 28th. Confirmed, during the year, 203. A memorial to the General Convention, asking for the establishment of an appellate court, was adopted. The elections resulted as follows: Standing Committee—the Rev. Thos. J. Beard, the Rev. Alex. I. Drysdale, and the Rev. H. Stringfellow, D.D.; and Messrs. F. B. Clark, W. G. Jones, and James Bond. Deputies to the General Convention—the Rev. A. I. Drysdale, the Rev. J. M. Banister, D.D., the Rev. R. W. Barnwell; Messrs. Joel White, Peter M. Dox, F. B. Clark, and R. M. Nelson. Alternates—the Rev. Messrs. G. H. Hunt, J. C. Davis, DeB. Waddell, and S. U. Smith; and Messrs. W. H. Bray, N. H. R. Dawson, James Bond, and David Buell.

MISSISSIPPI.—The annual Council met April 22d, in All Saints' church, Grenada. Deputies to the General Convention elected: The Rev. Henry Sansom, D.D., the Rev. Wm. K. Douglas, D.D.; the Rev. Messrs. Alexander Marks and J. T. Pickett; and Messrs. P. P. Bailey, E. D. Farrar, G. W. Howard, and M. F. Smith.

SOUTHERN OHIO.—The Convention met in Christ church, Dayton, on Wednesday, May 12th. The Rev. Messrs. H. D. Waller and A. C. Powell, deacons, were ordained to the Priesthood. The Bishop reported ordinations, 5; clergy received, 6; transferred, 6; present number, 51; parishes organized, 2; present number, 48; of missions, 19. Confirmations, 265. Deputies to the General Convention: The Rev. Drs. E. Burr, C. S. Bates, S. Benedict, J. Boyd, Messrs. J. W. Andrews, M. M. Granger, A. H. McGuffey, and V. B. Horton. Standing Committee: The Rev. Drs. Benedict, Stanger, and Kendrick, Messrs. C. Richards, A. H. McGuffey, and W. J. M. Gordon.

SPRINGFIELD. — April 18th, in the church of the Redeemer, Cairo, 20 were confirmed. In Villa Ridge, 3. On Sunday, April 25th, in Trinity church, Petersburgh, the Rev. J. B. Draper was ordained priest.

NEBRASKA.—Confirmations, April 25, in St. Luke's church, Plattsmouth, 4; April 28th, in St. Stephen's church, Ashland, 1.

NORTHERN CALIFORNIA.—The annual Convocation was held in Petaluma, May 8th. Standing Committee elected: Rev. Dr. J. Avery Shepherd, Rev. G. B. Allen, Messrs. S. C. Gray and J. L. English.

FOREIGN.

ENGLAND. — The Convocations of York and of Canterbury met on the 30th of April. Lord Alwyne Compton was elected Prolocutor of the Lower House of the Convocation of Canterbury. Both bodies adjourned to meet about the 1st of July.——Canon Ryle having been appointed to the new See of Liverpool, has resigned his membership of the Church Missionary Association.

FRANCE.—As already stated, religious orders not licensed are to be suppressed. But the party who voted this, aimed the blow at the Jesuits, supposing that the others would immediately procure license. But it now appears that none of the religious orders propose to procure authorization. So that when the time comes to enforce the decree, it will be necessary to proceed against nearly all the religious orders. A cry of persecution will be raised, and sympathy excited.——A motion has been made in the Chamber of Deputies, to render the clergy

liable to military service for one year at least.——On Monday, April 12th, in the English St. Andrew's church, Compiegne, Bishop Piers Claughton held a Confirmation service.

SWITZERLAND.—The State of Berne has transferred the salary heretofore paid to the Abbé Déramy, Old Catholic, to an Ultramontane priest. The State has played a fast and loose game, first inviting the Abbé and then deserting him. But it is believed that he will be able to hold his own.

NOTES AND QUERIES.

What is the explanation of the fact that the genealogy of our Lord, as given in Matt. i., differs from that in the Book of Chronicles, omitting the names of Joash, Amaziah, and Azariah?

That the omission is not proof of the untrustworthiness of St. Matthew, is evident from the fact that omissions of names in a genealogical table also occur in the Old Testament. Thus in Chronicles, Cain and all his posterity are omitted. In the same book, giving the posterity of Jacob, that of Zebulon and Dan are omitted, as is also that of Zarah of Judah's posterity. In Ezra, there are reckoned from Seriah to Aaron only sixteen generations, whereas in Chronicles there are twenty-two, making an omission of six.

It was customary also to omit names on account of misconduct. This accounts for not naming the posterity of Cain. Simeon is omitted in the blessing of Moses, for his cruelty at Sychem. The reason why, in the list given by St. Matthew, the particular names of Joash, Amariah, and Azariah are passed by, is probably this: They are the posterity of Joram, an idolater, and one who married the daughter of Ahab. "Visiting the sins of the fathers upon the children unto the third and fourth generations," this family might have been cut off, had it not been that they were of the posterity of David, of whose seed God had promised to raise up the Messiah. But it is probably on account of the idolatrous connection that St. Matthew omits their names in the record.

Editor's Book Table.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME. By Richard Frederick Littledale, LL.D., D.C.L. Tenth Thousand. Revised and Enlarged. London: Society for Promoting Christion Knowledge. New York: Pott, Young & Co. Price 40 cents.

We could name several books on the Roman controversy, each one having its special excellence, and all worthy of a place in the libraries of Churchmen: Palmer's Letters on Romanism, Jarvis's Reply to Milner's End of Controversy, Bishop Hopkins's End of Controversy Controverted, and lastly, The Faith of Our Forefathers, by Dr. Stearns. To this list we have now to add the work named at the head of this article. In some respects it surpasses them all. There is not a word wasted, and no irrelevant matter is introduced. It is a solid and impenetrable phalanx of facts splendidly marshalled and irresistible. The author makes no charge which he does not prove from history, and generally from the writings and admissions of Romanists themselves. It is all important in these days—when Rome, unscrupulous in the use of means, is putting forth the utmost of her strength, and there are those who are disposed to look leniently upon

her departure from what is catholic, and would fain persuade us that her errors are harmless—that the Churchman should be thoroughly "posted." This able little manual, at the price of only 40 cents, covers the whole ground. Dr. Littledale's position as prominent among those Churchmen who cannot be charged with any undue leaning towards Protestantism, gives additional weight to his arguments. He could never have framed such an indictment against the Roman Church without a conscientious conviction, the result of years of careful study.

HISTORY OF THE BOOK OF COMMON PRAYER. With an Explanation of its Offices and Rubrics. By the Rev. C. M. Butler, D.D., Professor of Church History and Liturgics in the Divinity School of the Protestant Episcopal Church, Philadelphia. Philadelphia: Claxton, Remsen & Haffelfinger.

The present reviewer, being an old-fashioned Churchman of the Bishop Hobart school, finds himself obliged to differ from Dr. Butler in a good many of his views, and to consider the Churchmanship of his book lower than the proper standard. Its main object seems to be to resist the present rising of the tide in our Communion with regard to doctrine and ritual. The present writer would sympathize in a desire to keep the level of Church sentiment in these particulars, below the present "high water mark." But an attempt to keep that level down to the "low water mark" of sixteenth-century Protestantism, will result very much as did Mrs. Partington's struggle with the Atlantic. However, there are many who "entertain a sincere private notion that their 'thus far' will have great weight with the ocean," and our author's "thus far" is now a realized entity, which it may be worth while to consider a little.

One objection to his method is that it takes in only part of the case. His authorities are mainly the more Low Church utterances of the divines of the Reformation, and the more Low Church decisions of the modern English courts. But High Churchmen understand the rule of faith to be Holy Scripture, as understood by the Church of all the ages, especially the primitive Church. And it is impossible but that those who "diligently" read "Holy Scripture and ancient authors," who become familiar with the records of primitive antiquity, should be influenced thereby in their practical use of the Prayer Book of the Anglican Communion. The ritual practice has varied from primitive to mediæval, from mediæval to Edwardwine and Elizabethan, from these to the Caroline, from Caroline to Georgian, from Georgian to Victorian and the modern American; but in all cases rubrics and forms have rather followed than led the prevailing tone of doctrine and sentiment in Church matters. And the present writer, for one, bases his hopes of a purer, devout, and wholesome ritual mainly on the diffusion throughout the Church of pure Apostolic doctrine, and a tone of feeling consonant with that of Christ's universal Church. Such doctrine and feeling he does not think he always finds in Dr. Butler's book.

On page 240 he speaks of the revisers of the Office for Baptism of Infants as intending to "purge it of false doctrine," by omitting a prayer that all those that shall be baptized in "this water" may be "spiritually regenerated." The present writer believes that baptismal regeneration, which is thus stigmatized as "false doctrine," is an essential part of the Catholic faith. He is happy, however, to agree with Dr. Butler in his belief that Lay Baptism is valid, if performed with the proper matter and form.

On page 34 he quoted, apparently with approbation, a divine of the sixteenth century, who wrote: "If we should use another garment therein" —that is, in Holy Communion—"it should seem to teach that higher and better things be given by it than be given by the other service; which we must not believe." This last clause Dr. Butler italicizes. The present writer has no wish to use Eucharistic vestments, yet he considers our Saviour's words in John vi. to be evidence that "higher and better things" are given by the Holy Eucharist than by "baptizing, reading, preaching, and prayer," the "other service" of which the divine quoted speaks.

On the last page of his book he quotes R. B. C., a very modern American, who prefers "the Scriptural term 'The Lord's Table' to the Romish name 'Altar.'" One doesn't see how the name Altar can be unscriptural, while the Old Testament almost uniformly uses it, and the New contains it in the Epistle to the Hebrews and the Apocalypse; while Malachi's prediction of the universal "pure offering" implies an altar for it to be offered on. Indeed, Dr. Butler admits that "altar" and "table" were used interchangeably by the writers of the early Church, and he mentions as "allowable" ornaments in churches, credence-tables, altar-cloths, and movable crosses. The rising tide of Churchly feeling has affected Low Churchmen also. On condition of being delivered from the vestments, they would be willing to adopt the surplice; though Dr. Butler still thinks the black gown the more convenient and significant preaching garment. The argument of symbolism may be allowed to have some slight weight (though not sufficient to turn the scale in the black gown's favor); but the "convenience" of having to change one's attire before going into the pulpit, is about the last argument the present writer would have thought of.

Dr. Butler argues that the rubrical direction "standing before the Table," immediately before the Prayer of Consecration, is to be so controlled by the direction at the beginning of the Office, "standing at the right side of the Table," that the priest is obliged, after "ordering" the bread and wine, to go back to the end of the altar to consecrate them. The present writer does not think so. Our knowledge of primitive doctrine and practice favors "the eastward position," and our rubric rather orders than forbids it.

Dr. Butler calls it "awkward" to read the prayers "with the face toward the opposite side of the chancel," and "objectionable" to read them with the face to the altar and the back to the people; but the only remaining alternative, reading them with the back to the altar and the face to the people, seems to the present writer intolerable to any man of devout and Churchly mind.

Dr. Butler urges that early Communions without sermons violate the rubric. It may be so. But early Communions, with brief sermons, seem to come within the allowances granted by resolution of the House of Bishops in 1853, and confirmed by joint resolution of the General Convention of 1874.

Dr. Butler holds that bowing at the name of Jesus, even in the Creed, is a matter of Christian liberty. It is true; but the custom of the individual may be also a test of Churchly breeding and of devout Christian feeling. The present writer agrees with him, in not seeing any reason for bowing at the Gloria Patri more than at any other mention of the name of the Almighty.

The "Gloria Tibi" before the Gospel is a curious instance of the power

of Churchly custom. It is used in the English Service without any rubrical authority, and in our own worship is almost universally sung, while the rubric directs it to be said.

Dr. Butler disapproves of the Proposed Book of 1785, and probably still more strongly of the revised edition of it used by "the Reformed Episcopal Church." He has some wise remarks, in opposition to Hallam, as to the possibility of a comprehension of Romanist and Puritan by the Church of England in the reigns of Elizabeth and James. He expresses unqualified delight at the revival of Convocation in England, and of the Diocesan Synods of the English Church.

On the whole, if you allow for his "peculiar prejudices," his book may be read not without profit. It is perspicuous and lucid; it is manly and straightforward. And though the present writer has often found himself disagreeing with him, he can't help, after all, respecting and liking him. C.

Lectures on Social Questions. By J. H. Rylance, D.D. New York: T. Whittaker.

The subject of the four lectures contained in this volume are Competition, Communism, Coöperation, and The Relation of Christianity to Socialism. They were delivered in St. Mark's church in this city. All the topics are ably handled. But we were particularly struck with the last lecture. It is the outspoken and faithful delivery of the message of a Christian minister to the Christians of the day. There would be no atheistic and infidel socialism to lead captive the working classes, and threaten the destruction of society itself, were Christians to do their duty to those in humble stations. This does not make the agrarian right, but it shows who are chiefly responsible. We certainly need more of that kind of preaching which does not expend itself in proclaiming the ungodliness of the world at large, but shows that because the world is ungodly, Christ planted His Church among men, "not to condemn the world, but that the world through Him might be saved." The world's conversion is to be effected by the Church's following the example of Christ, living among men as He lived, and doing for them as He did.

The Witness of the Heart to Christ. Being the Hulsean Lectures Preached Before the University of Cambridge, in the Year 1878, by the Rev. W. Boyd Carpenter, M.A. London: Society for Promoting Christian Knowledge. New York: A. D. F. Randolph & Co.

These lectures are charming. The style is brilliant, vivacious, and vigorous. The argument is well sustained throughout, replying to objections which are stated with candor, the very words of the opponent being generally given in full in the footnotes. The subject is treated in four lectures: 1. The Witness of the World; 2. Of Conscience; 3. Of Love; 4. Of Hope.

Appleton's Journal for June opens with the first part of the conclusion of Mr. Appleton Morgan's ingenious and interesting essay on Shakespeare. He does not believe in Shakespeare as the author of the plays, etc., attributed to him. Another brilliant story, entitled 'Herr Drommel's Inconsistencies,' is begun in this number. The author is Victor Cherbuliez. An article from the *Cornhill Magazine* gives an 'anatomy' of that celebrated and once universally favorite book, 'Burton's Anatomy of Melancholy.' We are glad that attention is thus called to the work, and trust there will be a new edition. Dr. Wm. B. Richard's valuable and instructive papers on 'Health at Home' are continued. There is also

a second series of selections from 'Senior's Conversations.' Those in this paper are extremely interesting. An article on Siberia, by a Russian, ought, for the sake of truth, to be given a wide circulation. In answer to English calumnies on the subject, the author shows that there is no banishment of Roman Catholic Poles to that region on account of their religion, no sentence to work in the Quicksilver mines, except to the very worst of criminals, such as murderers and conspirators, and no banishment of any to the limits of the Arctic circle. The exiles are simply carried beyond the mountains, where they are free to do whatever they please, except to return to Russia. They find in Siberia, according to the testimony of an English writer, a climate in many districts as mild as Italy, with a soil of deep, rich, black loam, capable of yielding prodigious harvests. The article abounds in flat contradictions to the popular opinion. There is an article on Gottfried Keller, the Swiss novelist; one on 'Dreams,' which is full of strange matter; a paper on 'Infernal Machines,' and the 'Spanish Theatre.' The editor's departments complete the number, which is full of valuable and very readable material.

The June number of *Harper's* is a remarkably beautiful one, commencing with 'A Moorland Village,' by Mrs. John Lillie. She has found a great deal which is of interest in the little Devonshire town which she so pleasantly describes; and the reader is made acquainted with a number of quaint North Country ways and customs. The article has nineteen very good illustrations. A little poem by William C. Richards follows, called 'Spring Steps.' There is a certain ring about it which perhaps cannot be better described than by calling it a trifle old-fashioned. 'Hieronymus Pop and the Baby,' a humorous story —of which by far the most humorous part is the illustration by A. B. Frost —comes next in order; and this in turn is followed by an illustrated article called 'Working Women of New York.' Mr. Wm. H. Rideing's papers are always timely, and this one cannot fail to interest the majority of readers. But he appears either not to have given himself sufficient credit for the impressiveness of the articles which he has heretofore written, or else to have credited his readers with rather short memories; for we notice that he repeats much in this paper which the readers of *Scribner's* will remember in his 'Death-Dealing Trades,' published in that magazine about five years ago. We regret, too, that Mr. Rideing forgets to mention, in enumerating the occupations open to women, the one in which the demand is always greater than the supply, the workers well paid, and the employment healthy—that of household service. Apropos of the monument to André is a biographical sketch of 'Captain Nathan Hale,' written by Henry P. Johnston, with appropriate drawings. 'Spring-time,' by William Hamilton Gibson, is a fit companion piece to his 'Winter Idyl.' 'The Old Dutch Masters' is also finely illustrated. Metaphysicians will indeed find a study in the little narrative related by Mrs. Harriet Woods Baker. Several other topics are discussed by various contributors, and the Editor's Literary Record is especially entertaining.

'Spring Hereabouts,' the opening article in *Scribner* for June, is a very pleasing paper by Clarence Cook, illustrated beautifully by Quartley, Riordan, Winslow, Homer, Eakins, and Blum; but where Mr. Blum found a goat such as he has drawn, it would be hard to say. Horace E. Scudder

writes very interestingly of William Blake, the painter and poet, whose pictures have lately been exhibited. Among the illustrations is one of his pictures, 'The Chariot of Fire,' which we believe has never been engraved before. The second paper, on the Dominion of Canada, is as pleasant as the previous one. Earnest Ingersoll almost excels himself in vivid descriptions, and gives the dark as well the bright side of his Rocky Mountain travels. 'Sun Spots and Financial Panics,' by Prof. Proctor, will interest those who are disposed to find a law in coincidences. Prof. Jevons tried to construct a theory that there was a connection between the appearance of certain sun spots, and the commercial crises of nations. Prof. Proctor, while not admitting the fact of a concurrence, denies the possibility of a connection. Eugene Schuyler's very readable and fully illustrated paper on 'Peter the Great,' is continued. Mr. Cable's 'Grandissimes' is powerful and dramatic. There is an article on Thackeray as a draughtsman, with over thirty reproductions of the novelist's sketches. The writer of the article entitled 'A Year of the Exodus in Kansas,' brings to light some important facts, and gives good advice—if it would but reach those for whom it is intended. Kansas is already supplied with colored laborers. The true policy would be that others who leave the South be scattered to different States, where they can at once find employment. The paper on 'The Cypriote Inscriptions' gives a learned account, with copies and translations, of inscriptions, some of which are of a date earlier than the time of Menasseh, King of Judah. There is also a journal of the Philadelphia Convention of 1866, by the late Henry J. Raymond, edited by his son. 'Life in Florence' and 'My Friend, Mrs. Angel,' are sprightly and amusing. There is the usual amount of interest in the miscellaneous matter; and of the poetry—all good—'Apple Blossoms' is very sweet indeed.

The beautiful frontispiece of *St. Nicholas* for June is entitled 'The Home of the Herons.' The boys this month will be greatly interested in reading 'How to Camp Out,' by D. C. Beard. The paper is fully illustrated, and we do not doubt that its suggestions will be followed. Fannie Elliott Gifford has a nice picture and description of the '*Old* Squaw,' or musical duck. 'The Fairport Nine' and 'Jack and Jill' have each two chapters. There are five short stories. 'The West Wind's Last Cruise' is a thrilling sea story, by Frank H. Converse. 'A Summer Home for Poor Children,' by Olive Thorne Miller, is descriptive of the Home at Bath, L. I., and is beautifully illustrated by Jessie Curtis. We quote the following:

This delightful charity is under the careful management of the Children's Aid Society, with Mr. Chas. L. Brace—'the children's Mr. Brace'—at its head. There seems to be no limit to his noble work in behalf of poor children. The Society, of which he is the founder and leader, has for years been turning young lives from poverty and degradation into paths of usefulness and happiness. All over the great West can be found to-day honorable, hard-working young men, who were taken from city docks and streets by the Society; and every year it sends new crowds of boys to good country homes. It has its schools, where dinners, and often clothes, are provided for the scholars, and where big sister can take 'the baby,' if necessary; and lodging-houses, where for a few cents newsboys and girls, and others with small earnings, can get comfortable meals and lodging, besides helpful instruction.

There are two or three poems, and some of that semi-instructive reading which is always so good in *St. Nicholas*.

The *Contemporary Review* for May contains a reply to Dr. Littledale's "Plain Reasons against Joining the Church of Rome," by Thomas Arnold, and also a Rejoinder by Dr. Littledale himself. In reference to Liguori, Mr. Arnold attempts to evade the point that one is not allowed to dissent from his views. One modification, however, is called for. The making of that saint a "Doctor" does not, as was asserted, *compel* the confessor to decide all questions in the confessional by the maxims of Liguori. But how slight the difference, the reader will perceive. Dr. Littledale in his rejoinder says:

On the next point, as to the binding character of Liguori's teaching, Mr. Arnold is technically right, and my first edition is wrong, misled as I was by a Roman handbook, but the matter has been corrected in the later issues. However, the practical difference between the two statements is a very small one. First of all, before any canonization can take place, all the writings of the candidate, as well as private papers never intended to see the light, as published works, must be examined by the Congregation of Rites, to see that no errors, nor even any teachings counter to the current theology, are in them. If any such be found, they bar canonization, unless proof of retractation before death be adduced (Lequeux, "Man. Jur. Canon. de Reb. Sac." I. i.). The rank of "Doctor of the Church" goes further than this, and denotes not merely the orthodoxy of the person so designated, but something much more, thus: "Docteur de l'Eglise: Nom donné a ceux des Pères de l'Eglise dont la doctrine et les opinions ont été le plus généralement suivées et autorisées par l'Eglise. On les appelle *Docteurs de l'Eglise*, parcequ'ils n'ont pas seulement enseigné dans l'Eglise, mais qu'ils ont enseigné l'Eglise ellemême, comme dit Benoît XIV. ('De Canonizat.' IV. ii. xi. 11)." Now what Benedict XIV. does lay down, in citing his predecessor, Leo IV., is that the Doctors of the Church are the standard and tests by which Bishops in their judicial capacity are to decide on new and difficult questions as they may crop up, and by which they are themselves to be judged; also that what is found in the writings of these Doctors is to be steadily held and propagated ("De Canoniz." IV. xi. 16).

It is permissible, as Mr. Arnold correctly quotes from Benedict XIV., to differ from the opinion of a saint, provided it be done "reverently, modestly, and with assignment of good reasons." But, obviously, if the denial be carried so far as to impugn the orthodoxy or morality of the saint, it becomes a censure on the decision of the Congregation of Rites, and of the Pope in canonizing him; and thus the most that seems really open is to differ on minor and open questions, *e. g.*, how many nails were used at the Crucifixion. But to contradict a Doctor must needs be a still more restricted license, since his teaching is formally *recommended* by the bestowal of that title. And the more recent such a promotion is, the more weight does it carry, for the obvious reason that there has been no time for the rise of new theological problems and of new writers of mark, whose teachings may be held to qualify earlier pronouncements, just as, for example, the Jesuit theology has modified that of St. Thomas Aquinas. Now the elevation of Liguori to the Doctorate is very recent (since the Vatican Council), and amounts to such a very strong authorization of his moral teaching, already very widely used in the confessional, as to prevent any frank opposition to it, even amongst those few priests who decline to adopt it as their own guide. It is not *binding*, indeed, as I erroneously supposed; but it is recommended, encouraged, and practically secured from adverse criticism, so as to prevail in the enormous majority of confessionals in the Roman Church.

We have received from A. D. F. Randolph & Co., 900 Broadway, two handsome volumes of the Spare Hour Series: "My Father and I: and Helvas Child," by Katharine M. March. Price $1. And "Wilfred, a Story with a Happy Ending," by A. T. Winthrop. Price $1.25.

HOLY DAYS IN JUNE.

St. Barnabas the Apostle, June 11.

St. Barnabas, whose proper name was Joses, was a Jew of the tribe of Levi, and was born in Cyprus. His parents were rich, and he received the advantages of such education as wealth could give, being sent to Jerusalem, where, under the care of Gamaliel, he was brought up with St. Paul. He sold his property, and distributed it among the brethren. It was perhaps owing to the consolation he thus bestowed upon the needy, that he received the name of the Son of Consolation. When St. Paul was converted, and the Disciples feared to receive him, Barnabas at once trusted him, gave him the right hand of fellowship, introduced him to the company of the Apostles, and showed them what tests of the genuineness of his conversion Paul had given in his disputes with the Jews at Damascus. News of the turning of many to the faith in Antioch having reached the Apostles, Barnabas was sent to build them up in the faith. Requiring help in his work, he went to Tarsus, and brought Paul to Antioch, where the two labored for a year. Here the Disciples were first called Christians. At the time of a severe famine in the provinces of the Roman Empire, Paul and Barnabas bore alms from the Church in Antioch to the Christians in Judea. Afterwards, at the command of the Holy Ghost, Barnabas and Paul were, by the imposition of hands and fasting, set apart for the special work of preaching the Gospel among the Gentiles. Having accomplished their work and returned, they contemplated the setting out a second time to visit the scenes of their late labors. John Mark, who had set out with them on their former tour, had shrunk from the hardship, and left them at Pamphylia. St. Paul was opposed to taking him a second time, but Barnabas magnanimously proposed to trust him again. The dissension was sharp between them, and the two parted asunder—Barnabas taking Mark, and Paul choosing Silas for a companion. Barnabas spent the remainder of his days in Cyprus, preaching the Gospel to his own countrymen. By some Jews who had gone thither from Syria, he was attacked while preaching in a synagogue, and beaten to death. St. Barnabas left behind him an Epistle, which is held in high esteem; and though regarded as genuine, was never admitted as a part of the canonical Scriptures.

St. John the Baptist, June 24.

St. John the Baptist, the son of Zacharias and Elizabeth, and the cousin of our Lord, came into the world under such circumstances as caused the neighbors to exclaim What manner of child shall this be? His birth was foretold by an angel; the father was struck dumb for awhile for his incredulity, and his tongue was loosened when he gave the child the name which had been designated by the heavenly messenger. St. John the Baptist was commissioned to "prepare the way of the Lord" by rebuking the sins of that day, and preaching repentance and amendment. It had been foretold that Elijah the prophet should come before the Messiah; and John, who when questioned denied that he was Elias, yet showed that the prophecy was fulfilled in him: for he was the "voice of one crying in the wilderness, Prepare ye the way of the Lord." And our Lord declared of him that he came "in the spirit and power of Elias," and thus in him Elias had indeed come. As

his mission was not the building up of the Messiah's kingdom, but preparing the way for it by inculcating the stern duties of repentance, he lived himself an austere and ascetic life, preparing in the solitude of the wilderness for his ministry, and living both as to dress and diet in the simplest possible manner.

When "the Word of God came to him" to summon him to the discharge of the duties of his office, he preached in the wilderness with such effect that thousands flocked to hear him, and thousands, convicted, were baptized—St. John here using a rite with which the Jews had long been familiar, it being the ceremony by which proselytes to the Jewish religion were received. It was the baptism of repentance, however; not Christian baptism: for they who received it were not baptized in the name of the Lord Jesus. His testimony to Jesus was that there was One to come after him, the latchet of whose shoes he was not worthy to unloose, and who should baptize them with the Holy Ghost and with fire.

St. John's death was the result of his boldness in rebuking sin. He had fearlessly told Herod of the wickedness of his marriage. At a birthday feast the daughter of Herodias had so pleased Herod that he promised to grant whatever she might ask, even to the half of his kingdom. The promise was confirmed by an oath. Instigated by her mother, she demanded the head of John the Baptist. Reluctantly, but in fulfilment of his oath, the King granted the request. The disciples of John reverently buried the body of their master.

St. Peter's Day, June 29.

Peter and his brother Andrew, sons of Jonah, a fisherman (which occupation the sons followed), was born in Bethsaida, a city of Galilee. His original name was Simon. Our Lord gave him the name of Cephas, which in the Syriac signifies the same as Petros in Greek—a stone. Andrew having had the Messiah pointed out to him by John the Baptist, immediately brought to Him his brother Peter, who became a most earnest and zealous disciple. Ardently attached to his Master, he would not listen with patience to His prediction of the sufferings that awaited Him at Jerusalem; and when the Lord would wash the disciples' feet, he said "Thou shalt never wash my feet." But when the Saviour said "If I wash thee not, thou hast no part with me," he replied "Not my feet only, but also my hands and my head." In the Garden of Gethsemane he fell asleep while watching; but when the band were about to arrest the Saviour, Peter drew his sword, and smote one of the assailants. In the hour of trial, however, he thrice denied his Master. But after the resurrection, he was restored in the threefold commission to feed the sheep and lambs of Christ. On one occasion Peter having said "Thou art the Christ, the Son of the living God," the Lord replied "Thou art Peter, and on this rock will I build My Church, and the gates of hell shall not prevail against it." It has been a question whether it was meant that upon the ministry of Peter (whose name signifies stone *), or the declaration which he made that Jesus was the Messiah; in other words, Christ was the rock. On each side of the question, both Roman Catholic

* The word translated *Peter* in the original Greek of St. Matthew, is πέτρος, which signifies a *stone;* whereas the *rock* is πετρα. The words are different in gender, termination, and meaning.—*Bp. Hopkins.*

and Protestant divines have been arrayed. The Roman Church maintains that our Lord meant that Peter was the rock on which His Church was to be built. Many Protestants agree that Peter was the rock referred to; but that as he was the first disciple, to him was here given by anticipation what was afterwards given to all the Apostles. Peter actually laid the foundation of the Church among Jews by converting at one time 3,000 souls, and among the Gentiles by receiving the family of Cornelius into the Church. But the keys of the kingdom of heaven, and the power to bind and loose, were given to all the Apostles as well as to Peter; nor did he hold any preëminence over his brethren. And we read that the Church is "built upon the foundation" [not of Peter, but] "of the *Apostles* and prophets, Jesus Christ himself being the chief cornerstone." While both Roman Catholic and Protestant writers differ as to what the word "rock" refers, it is a significant fact that the Christian fathers are almost unanimous in their referring the rock either to Christ or faith in Christ. This explanation is given by the following: Origen; St. Hilary, Doctor; St. Chrysostom, Doctor; St. Isadore of Pelusium; St. Augustine, Doctor; St. Cyril of Alexandria, Doctor; St. Leo the Great, Pope and Doctor; St. Gregory the Great, Pope and Doctor; Venerable Bede, Doctor; St. Gregory VII., Pope.

The first Christian Council was at Jerusalem, where not Peter, but James presided, and where the decision adopted was that of James. When the Samaritans were converted under the preaching of Philip, and it was necessary that some one or more of the Apostles should go and lay their hands upon the baptized, Peter did not commission any to go, but the Apostles themselves "sent Peter and John." He was indeed foremost in zeal and earnestness, but was in all respects on an equality with the rest. He was even on one occasion, by St. Paul, sharply rebuked for his dissimulation.

At the word of Peter, Ananias and Sapphira were struck with instant death. Imprisoned by Herod, an angel appeared, struck off his chains, released him from his prison, and conducted him to a place of safety. After this he fled to Antioch, where he preached the Gospel. Irenæus, Bishop of Lyons (A. D. 170), says that the Church was established in Rome by Peter and Paul, laboring together, but that they delivered to Linus the episcopal right to govern it. Linus therefore, not Peter, was the first Bishop of Rome. It is said that Peter suffered martyrdom under Nero, A. D. 69, being crucified with his head downward, he declaring that he was unworthy to suffer in the same posture as had his Lord before him.

That St. Peter was married is evident from the passage (Matt. viii. 14) where mention is made of his wife's mother. It is supposed that as an Apostle he was a widower, though doubt is thrown upon this by the words of St. Paul (1 Cor. ix. 5): "Have we not power to lead about a sister, a wife, as well as the other Apostles, and as the brethren of the Lord and Cephas?" This Apostle has left two Epistles, which bear his name.

If you are an intelligent Christian, what has made you such? Good reading. If you are a Churchman from conviction, what has made you such? Good reading. If interested in the Church's welfare, whence do you obtain information? From good reading. Would you have others share what you enjoy? Exert yourself to extend the circulation of good reading.

Sunday School Lessons.

As recommended by the Members of the several Committees on "Uniform Sunday School Lessons," appointed by the Bishops of the Dioceses of New York, Long Island, New Jersey, Central New York, Ohio, and Southern Ohio, and by the Committees representing the Diocese of Massachusetts and the Sunday School Association of Philadelphia.

SECOND SUNDAY AFTER TRINITY.

The People cross the Jordan.

Text to be Learned.

WHEN THOU PASSEST THROUGH THE WATERS, I WILL BE WITH THEE; AND THROUGH THE RIVERS, THEY SHALL NOT OVERFLOW THEE. Isa. xlii. 2.

The Lesson—Joshua iii. 5, 6, 14–17.

5. And Joshua said unto the people, Sanctify yourselves; for to-morrow the Lord will do wonders among you.

6. And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

14. And it came to pass, when the people removed from their tents to pass over Jordan, and the priests bearing the ark of the covenant before the people;

15. And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of harvest),

16. That the waters which came down from above, stood and rose up upon an heap very far from the city Adam, that *is* beside Zaretan; and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off; and the people passed over right against Jericho.

17. And the priests that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Whenever the Almighty was about to work any great deliverance, or in other ways to manifest His special presence and power, the people were required to "sanctify" themselves. This was by fasting and prayer and ceremonial purification. It is not by any means improbable that this had something to do with the origin of vigils before certain great festivals in the Christian Church. True, vigils originated in the early days of the Church, when the Christians were compelled to meet secretly by night. Still, this was a preparation in the way of sanctification for the observance. In some way this goodly custom of sanctification should be observed before great festivals, the Holy Communion, and even the ordinary worship of the Lord's day. It is incongruous to go from some amusement or festivity, late on Saturday night, to the solemn worship of the sanctuary on the following day.

On the morrow, at the command of Joshua, the priests took up the ark and went on before the people, until they reached the middle of the stream, when they paused, and the multitude passed over. As by the melting of the snows from the neighboring mountains in the barley harvest, the volume of water had on this occasion been greatly increased, the Canaanites no doubt felt themselves secure. But the providence of God, by sending the inundation at this time, so arranged that on this very account the miracle should be made more illustrious. The priests with the ark passed before; and the moment the soles of their feet touched the stream the waters from above became dammed up by an invisible obstruction, and so remained until the last of the host had passed over.

QUESTIONS.

1. What were the Hebrews required to do immediately before their delivery from Egypt? To prepare themselves by a solemn religious service, in the feast of unleavened bread.

2. What was required of them immediately before the delivery of the law on Sinai? To sanctify themselves.

3. What was required of them before their passage of the Jordan under Joshua? To sanctify themselves.

4. What was this sanctification? Prayer, fasting, keeping from anything unclean, and washing themselves and changing their clothes.

5. What did Joshua command the priests to do? Verse 6.

6. What happened when the priests came to the water? Verse 15.

7. What happened to the water? The water that came from above rose upon a heap, and the stream was dry below.

8. How far was the stream dry below? Verse 16.

9. By what name is the Sea of the Plain or Salt Sea generally known? The Dead Sea.

10. Where did the priests stand? In the midst of the river, on dry ground.

11. How long? Until all the people passed over.

ADDITIONAL FOR THE OLDER SCHOLARS.

12. Where is the City Adam? It is supposed to be the same as Succoth.

13. For how great a distance was the water below this place cut off? To the Dead Sea, a distance of about forty miles.

14. In what respect did this miracle differ from that when the Israelites passed the Red Sea? At the Red Sea an East wind blew all night. At the Jordan the waters parted as the priests' feet touched them. Ex. xiv. 21, 22.

THE COLLECT.

O Lord, who never failest to help and govern those whom Thou dost bring up in Thy steadfast fear and love, keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy holy name; through Jesus Christ our Lord. Amen.

CATECHISM.

Rehearse the articles of thy belief.

THIRD SUNDAY AFTER TRINITY.

The Memorial of the Crossing.

Text to be Learned.

THE MERCIFUL AND GRACIOUS LORD HATH SO DONE HIS MARVELLOUS WORKS THAT THEY OUGHT TO BE HAD IN REMEMBRANCE. PS. cxi. 4.

The Lesson—Joshua iv. 1–9.

1. And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying,
2. Take you twelve men out of the people, out of every tribe a man.
3. And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the lodging-place where ye shall lodge this night.
4. Then Joshua called the twelve men whom he had prepared of the children of Israel, out of every tribe a man.
5. And Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:
6. That this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones?
7. Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel forever.
8. And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Isrrel, and carried them over with them unto the place where they lodged, and laid them down there.
9. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

Before the priests approached the waters the Lord had directed Joshua (iii. 12) to select twelve men, one from each tribe. These were probably the same persons who were now commissioned to go to the place where the priests stood in the midst of the channel, and bring each man a stone to be left at the place where they should lodge that night, which was Gilgal. The Hebrew word here translated stones means large stones, probably as large as they could carry. They

were to serve as a monument, which was to be a memorial of this wonderful display of the Almighty power. Now a monument so erected was not merely a memorial, but a *proof* as long as it should stand, that the transaction which it commemorated had actually taken place. This is admirably shown by Leslie in his Short and Easy Method with the Deists :

Let us suppose that there never was any such thing as this passage over Jordan ; that these stones at Gilgal were set up upon some other occasion in some after age ; and then that some designing man invented this Book of Joshua, and said that it was wrote by Joshua at that time ; and gave this stonage at Gilgal for a testimony of the truth of it. Would not everybody say to him, We know the stonage at Gilgal, but we never heard of this reason for it, nor of this Book of Joshua ? Where has it been all this while ? And where and how came you, after so many ages, to find it ? Besides, this book tells us that this passage over Jordan was ordained to be taught our children from age to age ; and therefore that they were always to be instructed in the meaning of that stonage at Gilgal, as a memorial of it. But we were never taught it when we were children, nor did ever teach our children any such thing. And it is not likely that it could have been forgotten, while so remarkable a stonage did continue, which was set up for that and no other end !

It would appear from verse 9th that the twelve men not only took these stones from Jordan, but also replaced them with other stones from the fields. Some commentators suppose that the priests stood upon twelve stones in the channel, which, as they were removed by the twelve men, were immediately replaced by those taken from the shore.

QUESTIONS.

1. When the Israelites were about to pass over Jordan, what did God command Joshua to do ? iii. 12.

2. Now that they had passed over, what was Joshua to command them to do ? Verse 3.

3. In what manner were they to go ? Before the ark, each man bearing a stone upon his shoulder.

4. At what place did they lodge that night ? Verse 19.

5. What did they do in Gilgal ? They pitched, that is, set up as a tent, the stones which they had taken from the bed of the river. Verse 20.

6. Why was all this done ? As a memorial and proof to after generations, of this wonderful miracle.

7. What did Joshua cause to be done in the channel where the priests had stood ? Verse 9.

8. What does the expression (verse 9) " Unto this day " mean ? It means the time when the Book of Joshua was written.

ADDITIONAL FOR THE OLDER SCHOLARS.

9. Name some of the circumstances attending this miracle, which were designed to perpetuate the memory of it. 1. It was done in the most public manner. 2. Every tribe participated, and had one of its number chosen to be a witness of it. 3. A monument of stones taken from the river was set up at the close of the day where the miracle took place. 4. They were required to repeat the story to their children.

THE COLLECT.

O Lord, we beseech Thee mercifully to hear us ; and grant that we, to whom Thou hast given an hearty desire to pray, may, by Thy mighty aid, be defended and comforted in all dangers and adversities ; through Jesus Christ our Lord. Amen.

CATECHISM.

Question. What dost thou chiefly learn by these articles of thy belief ?

Answer. 1. I learn to believe in God the Father, who hath made me and all the world.

2. In God the Son, who hath redeemed me and all mankind.

3. In God the Holy Ghost, who sanctifieth me and all the people of God.

FOURTH SUNDAY AFTER TRINITY.

Jericho is Taken.

Text to be Learned.

BY FAITH THE WALLS OF JERICHO FELL DOWN AFTER THEY WERE COMPASSED ABOUT SEVEN DAYS. Heb. xi. 30.

The Lesson—Joshua vi. 12–21.

12. And Joshua rose early in the morning, and the priests took up the ark of the Lord.
13. And seven priests, bearing seven trumpets of rams' horns before the ark of the Lord, went on continually, and blew with the trumpets: and the armed men went before them; but the rearward came after the ark of the Lord, the priests going on, and blowing with the trumpets.
14. And the second day they compassed the city once, and returned into the camp. So they did six days.
15. And it came to pass on the seventh day that they rose early, about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times.
16. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the Lord hath given you the city.
17. And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.
18. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.
19. But all the silver and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.
20. So the people shouted when the priests blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.
21. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

The children of Israel had encamped on the east side of Jordan over against Jericho. Here they crossed the stream, encamped at Gilgal, and there the manna, the heavenly food with which they had been fed for forty years, ceased, and they began to eat of the fruit of the land. An angel of God, a "captain of the host of the Lord," now appeared to Joshua. Directions were given that each morning for seven days, seven priests of the Lord, with trumpets of ramshorns, and bearing the ark of the covenant, should go before the host, and sounding their trumpets, should march around the city. But on the seventh day the city was to be compassed seven times, and on the last time, with the shout of the multitude and the blast of the trumpet, the walls would fall down. All was done according to directions, and as had been promised, the walls fell, and the people entered, putting every inhabitant to the sword and burning the city with fire, saving nothing but the silver and gold and the vessels of iron which were to be consecrated to the Lord.

God is the sovereign of the universe. He gives life when it pleases Him, and takes it away when He sees fit. He destroys cities by conflagration or the earthquake, or depopulates communities by the pestilence. When He thus visits a land, or takes away singly by death the old and the young, no one speaks of Him as being unmerciful or unjust. Nor can this charge be made if He employ any other instrument. The enormities of ancient paganism were so foul and abominable as to be beyond cure. God deemed it wise, by the entire extermination of the accursed seed, to rid the earth of its presence.

Before the city of Jericho was besieged, Joshua had sent two men as spies. When suspected and pursued, they had taken refuge with Rahab, a woman whose house was upon the wall of the city, and who concealed them. In return for this favor they had promised with an oath that when the Lord should deliver the city into their hands, she and all her household should be spared. When, therefore, Joshua gave orders for the assault, he commanded that this woman and her household should be permitted to live. This Rahab merely kept an inn

for the entertainment of travellers. This is the interpretation given by the Chaldee paraphrasts, who are considered of very high authority as expositors. She is spoken of in Hebrews xi. as a heroine of the faith, and also in words of commendation in the Epistle of St. James. That she was regarded as a pure woman, is further evident from the fact that she afterward married Salmon, a prince of Judah, and became one of the ancestors of David and of our Lord.

QUESTIONS.

1. In what manner had Joshua been directed to compass Jericho? First came the armed men, then seven priests carrying ramshorn trumpets and bearing the ark of the covenant, and then the rearward, being those who did not bear arms.

2. How often did they thus compass the city? Once each day.

3. What were they to do on the seventh day? They were to walk around the city seven times.

4. What was to be done on the seventh time on the seventh day? A loud and long blast was to be given on the ramshorns, and the people were to give a great shout.

5. What happened when this was done? Verse 20, last part.

6. To what extent was the city destroyed? Verse 21.

ADDITIONAL FOR THE OLDER SCHOLARS.

7. Does not God sometimes desolate cities and countries by other means than war? Yes, by famine or earthquake or pestilence or conflagration.

8. Do these ministers of God make any distinction between old and young, the just and the unjust? They do not.

9. Sometimes to punish a nation or exterminate its inhabitants, what other means has He employed? War.

10. How, then, are we to account for the putting to death of women and children, young and old, in the destruction of Jericho? God saw fit to exterminate the inhabitants of that city for their great wickedness, and from among the instruments of destruction at His command He chose to employ the sword in the hands of the chosen people.

THE COLLECT.

O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy, increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

CATECHISM.

Review the last four lessons.

FIFTH SUNDAY AFTER TRINITY.

Achan's Sin.

Text to be Learned.

BE SURE YOUR SIN WILL FIND YOU OUT. Numbers xxxii. 23.

The Lesson—Joshua vii. 1, 19-26.

1. But the children of Israel committed a trespass in the accursed thing; for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel.

19. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him; and tell me now what thou hast done: hide it not from me.

20. And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done.

21. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they are hid in the earth in the midst of my tent, and the silver under it.

22. So Joshua sent messengers, and they ran unto the tent, and behold, it was hid in his tent, and the silver under it.

23. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

24. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25. And Joshua said, Why hast thou trou-

bled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

26. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of His anger: wherefore the name of that place was called The Valley of Achor, unto this day.

In giving directions about the destruction of Jericho, Joshua had charged the people, "Ye shall in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it." The other instructions given had been followed. The city had been surrounded, the trumpet-blast and the shout of the people had been given, the walls had fallen, the army of the Lord had entered, every living creature in it, except Rahab and her household, had been slain, the property (except that which had been expressly reserved for the Lord's treasury) had been destroyed by fire. One person, however, Achan by name, had taken and secreted property which he saved from the spoil.

A few words may help to clear up the difficulty which the succeeding narrative presents. Let any person, a member of a family, disgrace himself by committing some crime. Every member of the household, old or young, feels it—the disgrace is upon all of them. We may pity, we may comfort them, still they share the dishonor which cannot be wiped off. This is particularly apparent in the tribal relation, and under a patriarchal government. The stain upon an individual reaches the family. The dishonor of a family is felt by the whole tribe and the confederacy of tribes. This was one of the leading ideas of the early ages. Hence we find frequent mention in all early records, as well as in the Scriptures, of the wiping out of the dishonor done to a tribe by the utter extermination of the family of the offender.

Another point is to be borne in mind. Everything that had been done since Joshua directed his steps toward the Holy Land had been so arranged as to impress the heathen with the conviction of the power and holiness of God, and His utter detestation of their enormities. Hence the heathen must have been astonished and paralyzed with fear when they saw the Jordan walled up by some invisible power the moment the priests' feet touched the water, and when they saw the host pass through dry-shod. The rulers in Jericho had closed the gates and shut up the city when the Israelites marched around it, and all the neighboring nations knew that Jericho fell because it was cursed of God, and that the malediction had fallen upon all things in it, and upon whomsoever might be polluted by retaining any for his own. It was important that these nations should understand that God was so impartial in His justice that He would pursue any, even of His own covenant people, who should brave His malediction.

Achan had sinned, and in consequence the tribes felt the contamination, and were compelled to flee before their enemies, who had begun to believe them invincible. But all were to learn that it was not because God's strength had failed, but because His people had sinned, that they were discomfited. The offender is exposed. He confesses his sin. He had taken of the accursed spoil, and hidden it in his tent. He is brought forth to the valley of Achor, and there the same judgment that was inflicted upon the inhabitants of Jericho and their possessions, was visited upon him. He and his entire household were stoned to death, and with his oxen, asses, sheep, and tent—all that he had was

pestroyed by fire, and buried under a heap of stones. The lesson could not fail to impress itself upon the minds of the Israelites themselves, that the whole nation had an interest in the integrity and piety of each tribe and family and person.

QUESTIONS.

1. What had God declared concerning the city of Jericho and all it contained? "The city shall be accursed, even it, and all that are therein."

2. What did he charge the people concerning the accursed thing? vi. 18.

3. What was to be done with the silver and gold which should be taken? vi. 19.

4. What did Achan do? He took of the accursed thing.

5. How was he discovered? Probably by lot, which fell first upon the tribe of Judah, then upon the family to which Achan belonged, and lastly upon Achan himself. Read verses 16, 17, 18.

6. What account did Achan give of his sin? Verse 21.

7. What did Joshua then do? Vs. 22.

8. What was done with the stolen articles? Verse 23.

9. What was then done? The stolen property and all that Achan had were taken to the valley of Achor, and he was stoned, and all were burned in the fire.

ADDITIONAL FOR THE OLDER SCHOLARS.

Does God regard children as guilty on account of the sins of their parents? No, for "the son shall not bear the iniquity of the father." "The soul that sinneth it shall die" (Ezek. xviii. 20).

11. But do not children *suffer* on account of the wrong-doing of their parents? Always.

12. How are we, then, to account for the fearful fate of the family of Achan? While we are not informed whether they were partakers of his sin or not, we know that God would by a fearful example teach His people that sin defiles all who are associated with it.

THE COLLECT.

Grant, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

CATECHISM.

Question. You said that your sponsors did promise for you that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

Q. Which are they?

A. The same which God spake in the twentieth chapter of Exodus, saying I am the Lord Thy God, who brought thee out of the land of Egypt, out of the house of bondage.

1. Thou shalt have none other gods but Me.

2. Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me; and show mercy unto thousands in them that love Me, and keep My commandments.

A reviewer in the June *Scribner*, writing of Huxley's book on the Crayfish, says "A miracle differs from ordinary phenomena, not in degree, but in kind. *Granted a force able to transform one atom of inorganic matter into a living germ, and we have a God capable of creating a universe.* With all his brilliancy of intellect and power of logical thought, Prof. Huxley can believe that somehow, in some infinite distance of time, by a fortuitous combination of force and matter, some fragment of inorganic matter became endued with life, which was, by the action of blind force, developed into the well-ordered system of the organic world; and yet he scoffs at the absurdity of the belief that Will, the one uncorrelated force of which we know, should have anything to do with that or any other transformation."